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BIOGRAPHY of *Bishop* BERKELEY.

GEORGE BERKELEY, D. D. the celebrated Bishop of Cloyne in Ireland, was the son of William Berkeley, of Thomastown, in the county of Kilkenny, and was born on the twelfth of March, 1684, at Kilerin, near the native town of his father. After receiving a competent education at Kilkenny school, under the care of Dr. Hinton, he was entered, at the age of fifteen, a pensioner of Trinity College, Dublin, under the tuition of Dr. Hall; and, on the 9th of June, 1707, he was admitted a fellow.

In the same year that he attained this promotion in his college, he published his first literary effort, entitled, *Arithmetica absque Algebra aut Euclide demonstrata*; a little tract which he had written at the age of twenty, and which strongly evinces an early partiality for mathematical science, and the subtleties of metaphysical discussion.

It may be considered as an able prelude to his elaborate work on "The Theory of Vision," which made its appearance in 1709, and is the first attempt, observes Mr. Nicholson, "to distinguish the immediate operations of the senses from the conclusions we habitually deduce from our sensations. The author clearly shews, that the connection between the sight and touch is the effect of habit; insomuch that a person born blind, and suddenly made to see, would at first be utterly unable to foretel how the objects of sight would affect the sense of touch; or, indeed, whether they were tangible or not; and that until experience had repeat-

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edly taught him what events were concomitant with his sensations, he would be incapable of forming any notion of proximity or distance."* These positions, which threw new light upon the nature of vision, and explained many phenomena in optics before deemed inexplicable, were singularly confirmed by the well known case in Cheselden's Anatomy, of the young man who was born blind and couched at the age of fourteen years.

The year following this successful effort, he published "The Principles of Human Knowledge;" an attempt to disprove the existence of matter, and to demonstrate that all material objects are not external to, but exist in the mind, and are, in short, merely impressions made upon it by the immediate power and influence of the Deity, who in this, as in every other agency, acts by certain rules, usually termed laws of nature, and from which he seldom, if ever, deviates. To this steady adherence of the Almighty to the laws that he has promulgated, we owe the reality of things, the ideas of which as perceived by sense, are thus so effectually distinguished from such as are the mere product of the mind itself, or of dreams, that no greater danger of confounding them can occur on this theory than on the common hypothesis of the external existence of matter.

This theory, which is in fact but an extension of Mr. Locke's mode of reasoning, may be traced to the writings of Aristotle. "It was the doctrine of Aristotle," says Dr. Reid, "that, as our senses cannot perceive external material objects themselves, they receive their species; that is, their images or forms, without their matter; as wax receives the form of the seal, without any of the matter of it. These images or forms, are called *sensible species*; and are the objects only of the sensitive part of the mind; but by various internal powers they are retained, refined and spiritualized, so as to become objects of memory and imagination; and, at last, of pure intellection. When they are objects of memory

* Aikin's General Biography, vol. ii. p. 127.

and imagination, they get the name of *phantasms*. When, by further refinement, and being stripped of their particularities, they become objects of science, they are called *intelligible species*: so that every immediate object, whether of sense, of memory, of imagination, or of reasoning, must be some phantasm or species in the mind itself.—“These shadows or images,” continues the doctor, “by the ancients called *species*, *forms*, *phantasms*, since the time of Des Cartes, have commonly been called *ideas*, and by Mr. Hume, *impressions*.”*

The ideal philosophy of Aristotle, of Des Cartes, of Locke, of Berkeley, and of Hume, and which agrees in denying the immediate perception of external objects, and in affirming that the object perceived must be some image or phantasm present to the mind, has been completely overturned by the writings of Dr. Reid and Dugald Stewart. From the last mentioned author, I shall extract a passage which places in a clear point of view the fallacy of the commonly received doctrine.

“When a person little accustomed to metaphysical speculations, is told, that in the case of Volition, there are certain invisible fluids propagated from the mind to the organ which is moved; and that, in the case of perception, the existence and qualities of the external object are made known to us by means of species, or phantasms, or images, which are present to the mind in the sensorium; he is apt to conclude, that the intercourse between mind and matter is much less mysterious than he had supposed; and that, although these expressions may not convey to him any very distinct meaning, their import is perfectly understood by philosophers. It is now, I think, pretty generally acknowledged by physiologists, that the influence of the will over the body, is a mystery which has never yet been unfolded; but, singular as it may appear, Dr. Reid was the first person who had courage to lay completely aside all the common hypothetical

* Reid on the Intellectual Powers of Man, p. 25—117.

language concerning perception, and to exhibit the difficulty in all its magnitude, by a plain statement of the fact. To what then, it may be asked, does this statement amount?—Merely to this; that the mind is so formed, that certain impressions produced on our organs of sense by external objects, are followed by correspondent sensations; and that these sensations (which have no more resemblance to the qualities of matter, than the words of a language have to the things they denote) are followed by a perception of the existence and qualities of the bodies by which the impressions are made; that all the steps of this process are equally incomprehensible; and that, for any thing we can prove to the contrary the connexion between the sensation and the perception, as well as that between the impression and the sensation, may be both arbitrary; that it is therefore by no means impossible, that our sensations may be merely the occasions on which the correspondent perceptions are excited; and that, at any rate, the consideration of these sensations, which are attributes of mind, can throw no light on the manner in which we acquire our knowledge of the existence and qualities of body.—From this view of the subject, it follows, that it is external objects themselves, and not any species or images of these objects, that the mind perceives; and that, although by the constitution of our nature, certain sensations are rendered the constant antecedents of our perceptions, yet it is just as difficult to explain how our perceptions are obtained by their means, as it would be upon the supposition, that the mind were all at once inspired with them, without any concomitant sensations whatever.”*

Berkeley, by pushing home to all their consequences the arguments of Leibnitz and Locke, and by presuming to trace the origin of powers, of which we are almost necessarily ignorant, and for the investigation of which we have no data to found our enquiries upon, was gradually led to doubt of the existence of matter, and apparently to oppose the evidence of

* *Elements of the Philosophy of the Human Mind*, p. 91, 92, second edition.

common sense, and the very principles of human conviction. I say apparently; for it is a mistake, to suppose that he was sceptical enough to reject the testimony of his senses, or to deny the reality of his sensations—he disputed not the effects but the *causes* of our sensations, and was therefore induced to inquire whether these causes took their birth from matter external to ourselves, or proceeded merely from impressions on the mind through the immediate immaterial agency of the Deity.

The talent, the elegance, and metaphysical acuteness of our author's productions, very strongly attracted the attention of the public; and, in February, 1713, he visited London for the purpose of printing a Defence of his System of Immaterialism, under the title of “Dialogues between Hylas and Philonous.”*

To great compass of learning, and great brilliancy of imagination, were added, in the character of Berkeley, the most undeviating virtue, the most amiable disposition, and the most prepossessing manners. Thus gifted, he very rapidly acquired, and very uniformly retained numerous and valuable friends. Among these were Sir Richard Steele and Dr. Swift: who, though differing widely in political opinion, were united in loving and admiring the virtues and the talents of their philosophic friend. Sir Richard, who had just commenced the *Guardian*, was happy to secure an assistant in Berkeley; to whom, upon very good authority, it is said he gave a guinea and a dinner for every paper that he contributed. To the patronage of Sir Richard, he was early indebted for an intimacy with Pope, which was never broken; and by Swift he was introduced to Lord Berkeley of Stratton, as a relation of that nobleman, and with the humorous recommendation, *that he was good for something*. The Dean

* The year preceding the publication of these Dialogues, he had printed three sermons in support of the doctrine of passive obedience; a subject to which he was led by the perusal of Locke's Two Treatises of Government. They were the cause, some time afterwards, through the medium of Mr. Molyneux, of introducing him to Queen Caroline.

likewise presented him to the Earl of Peterborough, and mentioned him with such encomia, that when this nobleman was appointed ambassador to the King of Sicily, and the Italian States, in November, 1713, he selected Mr. Berkeley to accompany him as his chaplain and secretary.*

From this tour he returned to England with his Lordship in August, 1714, and about six weeks afterwards was seized with a fever. Arbuthnot attended him, and speaking of his convalescence in a letter to Swift, dated October 19, 1714, betrays in an equal degree, his ignorance of his patient's philosophy, and his own propensity to ludicrous pleasantry; "Poor philosopher Berkeley," says he, "has now *the idea of health*, which was very hard to produce in him; for he had *an idea* of a strange fever on him so strong, that it was very hard to destroy it by introducing a contrary one."

As the dismissal of Queen Anne's ministers, which had taken place during our author's absence, had dissipated his hopes of preferment in that quarter, he very readily accepted an offer of making the tour of Europe with Mr. Ashe, son of the Bishop of Clogher. As tutor to this gentleman, he passed four years upon the continent or its islands, and visited many places not usually included in what is termed the grand tour. Apulia, Calabria, and the island of Sicily, particu-

* "It may not be amiss," says the writer of our author's life in the *Biographia Britannica*, "to record a little incident that befel Mr. Berkeley during this tour, in the city of Leghorn; with the relation of which he used sometimes to make himself merry among his friends. Basil Kennett, the author of the *Roman Antiquities*, was then chaplain to the English factory at Leghorn, the only place in Italy where the English service is tolerated by the government. This gentleman requested Mr. Berkeley to preach for him one Sunday. The day following, as Berkeley was sitting in his chamber, a procession of priests in surplices, and with all other formalities, entered the room, and without taking the least notice of the wondering inhabitant, marched quite round it, muttering certain prayers. His fears immediately suggested to him that this could be no other than a visit from the Inquisition, who had heard of his officiating before heretics without license, the day before. As soon as they were gone, he ventured with much caution to enquire into the cause of this extraordinary appearance, and was happy to be informed, that this was the season appointed by the Romish Calendar for solemnly blessing the houses of all good catholics from rats and other vermin; a piece of intelligence which changed his terror into mirth."

larly attracted his attention, and of this last country he had compiled a natural history, the loss of which, in its passage to Naples, must be regretted by every friend to elegant description and curious enquiry.

At Paris, where, upon this second excursion, he had leisure to indulge his thirst of literature and science, he took the first opportunity of waiting upon the celebrated metaphysician Pere Mallebranche; a visit which in its effects unfortunately proved fatal to the French philosopher. Mallebranche had laboured for some time under an inflammation of his lungs, and, when Berkeley appeared before him, was assiduously employed in cooking in a small pipkin a medicine for his complaint. As the system of Berkeley was familiar to the Frenchman through the medium of translation, he seized with avidity the unexpected opportunity of conversing with its author on the subject, and, entering with warmth into the discussion, disputed with so much energy and enthusiasm, that the exertion of voice rapidly increased his disorder, and, in a few days death closed the career of the virtuous and venerable Mallebranche.

Berkeley revisited England in 1721, and, soon after his arrival in London, printed, during the same year, a tract *De Motu*, that he had written at Lyons on his return homeward, and of which he had presented a copy to the Royal Academy of Sciences at Paris. His attention, however, was soon diverted from philosophical pursuits by the universal distress in which he found the nation involved in consequence of the failure of the South Sea scheme, and which so strongly excited his benevolence and commiseration, that he immediately directed his talents towards the alleviation of the public misfortune, and published *An Essay towards preventing the Ruin of Great Britain*. London, 1721.

To his other numerous acquisitions Berkely added a critical knowledge of poetry, painting, music, and architecture; and, owing to his skill in the last mentioned art, Pope introduced him, at this period, to Lord Burlington, celebrated for his judgment and ability in this department, and who was

so much pleased with our author's proficiency in it, and so sensible of his virtue and merit, that he powerfully recommended him to the Duke of Grafton, then Lord Lieutenant of Ireland, as his chaplain. With this nobleman and in this capacity, he went to Ireland in 1721, and having been already elected senior fellow of his college in 1717, he now, on November the 14th of this year, took the degrees of bachelor and doctor of divinity.

The year following his admission to this ecclesiastical dignity brought him a singular and very unexpected accession to his property. Swift, had, it is said, on our author's first arrival in London, in 1713, introduced him to Mrs. Esther Vanhomrigh, the neglected but far famed *Vanessa*. It appears, however, from the assertion of Mrs. Berkeley, the worthy relict of the Bishop, that it was rather to chance than design he was indebted for this introduction, and that, contrary to the account of all his biographers, this was the first and the last time of his life in which he ever saw her.* Struck, it is probable, with the manners and conversation of Dr. Berkeley, Vanessa, when at a subsequent period she became disgusted with the conduct of the Dean, and irritated by his marriage with *Stella*, recollected this interview with pleasure; an impression which must have been strengthened by the noble character that fame attached to the doctor, and which induced her, in combination with the sense of injury that she felt from the desertion of Swift, to alter her original intention of making the Dean her heir, and to divide her property equally between Mr. Marshall, a gentleman of the law, and Dr. Berkeley. In consequence of this change of purpose, Berkeley, to his great surprise, acquired the sum of 4000*l.* and, being constituted by the will, joint executor with Mr. Marshall, had the opportunity of inspecting the correspondence which had for many years passed between Swift and Vanessa, and which, out of delicacy to his bene-

* Vide Corrigenda and Addenda to the 2d vol. of the *Biographia Britannica*, prefixed to vol. iii. of that work.

factress, though he assured Dr. Delany there was nothing of criminality discoverable in the intercourse, he thought proper to suppress.

About two years after this event, he was indebted to his patron, the Duke of Grafton, for a valuable promotion in the Church, and resigned his fellowship for the Deanery of Derry, estimated at 1100*l.* per annum. The views and wishes of our author had for some time, however, been directed to an object which more than any other event in his life marks the great and disinterested benevolence of his heart. He had long cherished, and meditated upon, a scheme for converting the savage Americans to Christianity, by a college erected in the Summer Islands, otherwise called the Isles of Bermuda; and now, seriously determined to carry the project into execution, he proposed to government, in the year 1725, to resign his newly acquired preferment, and to appropriate the residue of his life to the instruction of American youth upon the very limited revenue of 100*l.* per annum.

A plan so evidently the result of the best and purest intentions, Dr. Berkeley enforced with such peculiar eloquence and exalted enthusiasm, that few who heard him expatiate on its utility and moral tendency, went away unconvinced or uninterested in its success. There can be no greater proof, indeed, of the influence of his character and motives over those with whom he associated, than the fact that three junior fellows of Trinity-College, Dublin, the Rev. William Thompson, Jonathan Rogers, and James King, Masters of Arts, agreed to share his fate and fortunes, and to relinquish the most flattering hopes of preferment for a settlement in the islands of the Atlantic Ocean of forty pounds a year!

The Doctor exhibited not only the most persevering industry in forwarding his scheme, but a consummate knowledge of the human mind, and its usual stimulus to action. Not resting, in his application to ministers, merely on the benefit to be derived to his fellow-creatures in a moral and religious point of view from the adoption of his design, he endeavour-

ed to prove that it might in a pecuniary light be attended with considerable advantage to government. He laid before administration an accurate estimate of the value of certain lands in the island of St. Christopher, which had been ceded to Great-Britain at the peace of Utrecht, and by the sale of which he engaged to produce a much larger sum than what ministers had been taught to expect; requiring only in return that a portion of the purchase money should be appropriated to the building of his college. This proposal he took care should, through the medium of a friend, be immediately conveyed to the royal ear; and George the first commanded Sir Robert Walpole to prepare a bill for the purpose, and to exert his interest in carrying it through the house. The minister, notwithstanding, was lukewarm in the business, and all that Berkeley could obtain from him by personal application was a solemn promise of neutrality. As soon, however, as he had obtained this, he applied to every member of the Commons, and representing it as a project favoured by the king, and not opposed by Sir Robert, the bill passed the House with only one dissenting voice. A charter was accordingly granted for the erection of a College, under the appellation of St. Paul's College in Bermuda, to consist of a president and nine fellows, who were under the obligation of maintaining and educating Indian scholars at the rate of ten pounds per annum for each; and, on May 11th, 1726, the House voted an address to his Majesty, praying, that out of the produce of the lands in St. Christopher's, he would be graciously pleased to make such grant as he thought proper for the use of the president and fellows of the College of St. Paul, in Bermuda. In consequence of this address, Sir Robert Walpole promised that 20,000*l.* should be applied, under the direction of Dr. Berkeley, for the completion of his plan; and, to render the undertaking as effective and prompt as possible, private subscriptions were immediately opened and filled to a considerable amount*.

* Vide *Biographia Britannica*, vol. iii. *Corrigenda* prefixed.

Every thing now presaged complete success to the favourite object of our author's hopes and wishes ; and, in the fullness of his heart, and in the prospect of blessing countless generations of mankind, he poured forth the following beautiful and truly poetical effusion :

The muse, disgusted at an age and clime
Barren of every glorious theme,
In distant lands now waits a better time
Producing subjects worthy fame :

In happy climes, where from the genial sun
And virgin earth such scenes ensue ;
The force of art by nature seems outdone,
And fancied beauties by the true :

In happy climes, the seat of innocence,
Where nature guides, and virtue rules ;
Where men shall not impose for truth and sense,
The pedantry of courts and schools.

There shall be sung another golden age,
The rise of empire and of arts ;
The good and great inspiring epic rage,
The wisest heads and noblest hearts.

Not such as Europe breeds in her decay,
Such as she bred when fresh and young,
When heavenly flame did animate her clay,
By future poets shall be sung.

Westward the course of empire takes its way :
The four first acts already past,
A fifth shall close the drama with the day :
Time's noblest offspring is the last.

During the preparations for his departure, Dr. Berkeley entered into a marriage, on August 1, 1728, with Anne, the eldest daughter of John Foster, Esq. speaker of the Irish House of Commons. He permitted not this event, however, to interfere in any degree with the speedy accomplishment of his views in America ; but about the middle of the September following, embarked with his lady, a Miss Hancock, and two gentlemen of fortune, for the western continent.

Having reached Rhode-Island, which lies nearest to Ber-

muda, he thought proper to reside upon it for some time, with the view of purchasing lands on the neighbouring continent for the support of his college, depending upon the promise of government, that the parliamentary grant should be transmitted as soon as he had chosen, and agreed for, the necessary quantity of ground. The money, however, was never paid; and, after two years fruitless solicitation, he had the mortification of being informed, through the Bishop of London, that the sums arising from the sale had been diverted into another channel; and that upon application to Sir Robert, he gave no encouragement to the Dean's further residence in America, but in confidence advised him to relinquish his expectations, and to return immediately to Europe.

Thus perished, through the folly and duplicity of the minister, a project which must ultimately have been productive of incalculable benefit to the new world, and on which its amiable and worthy author had expended the greater part of his property, and several of the best years of his life. America will probably never forget the mission of this great and good man; his kindness, charity, and beneficence, his animating example and unwearied labours in the discharge of his clerical functions, during the whole time of his residence in that country, were such as to endear him to its natives with an attachment almost bordering upon adoration. The name of Berkeley still sounds in their ears as the name of a friend and benefactor.

On the Dean's arrival in London, he immediately took care to return all the private subscriptions which had been advanced for the support of his college; and resuming his duties as a minister, preached, in February, 1732, before the Society for the Propagation of the Gospel in Foreign Parts. During the course of the same year appeared, in the publication of the *Minute Philosopher*, the result of his leisure hours while resident in America. It is written in the form of dialogue, and for the purpose of refuting the pernicious systems of the atheist, the fatalist, and the sceptic. The attempt was equally laudable and successful; and convinced the world, that

however singular and visionary the Dean might appear in his philosophical reveries, he was a firm believer in the truths of christianity, and a most able defender of its divine origin and evidences. The style and manner of this work are built on the model of Plato, and may be justly deemed one of the most happy imitations of the Grecian philosopher, of which our language can boast. There was in Berkeley, indeed, much of the sublimity, the imagination, and enthusiasm, which characterize the genius of Plato.

It was, probably, in a great degree owing to the impression which the *Minute Philosopher* made upon Queen Caroline, who had previously, however, held the character of our author in high estimation, that Dr. Berkeley obtained his further preferment. After reading that work, which had been presented to her by Dr. Sherlock, she nominated him to the rich deanery of Down in Ireland; but, owing to some want of formality in acquainting the Lord Lieutenant with her purpose, an opposition on the part of the viceroy took place; and the Queen, not willing to press the matter, declared, that, *since they would not suffer Dr. Berkeley to be a Dean in Ireland, he should be Bishop.* On the first vacancy, therefore, which occurred, he was promoted to this high dignity, and on the 19th of May, 1734, consecrated at St. Paul's Church in Dublin, Bishop of Cloyne.

On this see, with the exception of one winter occupied by parliamentary business in Dublin, he constantly resided for eighteen years, and until the bad state of his health compelled him to relinquish its duties for the shades of retirement. His episcopal functions he discharged with all the zeal and unwearied assiduity characteristic of the primitive ages of christianity; and early after his admission to the Prelacy he formed, and adhered to, the resolution of never changing his see. Temptations were not wanting to seduce him from his purpose; for "humble and unassuming as was the Bishop of Cloyne," observes Mrs. Berkeley, "the Earl of Chesterfield sought him out;" and when, as a tribute to exalted merit, that nobleman offered to him the see of Clogher, where he

was told he might immediately receive fines to the amount of ten thousand pounds, he consulted Mrs. Berkeley, as having a family; and, with her full approbation, not only declined the Bishopric of Clogher, but the offer which accompanied that proposal, of any other translation which might become feasible during Lord Chesterfield's administration.

The primacy was vacated before the expiration of that period. On that occasion, the Bishop said to Mrs. Berkeley, "I desire to add one more to the list of churchmen who are evidently dead to ambition and avarice*."

Though fully occupied by ecclesiastical affairs, the Bishop ceased not to employ his pen in support of religion, patriotism, or science. Shortly after his arrival at Cloyne, he produced his *Analyst*, an attack upon the scepticism of Dr. Halley, which was followed the succeeding year by *Queries* for the good of Ireland; and in 1735, by *A Discourse addressed to Magistrates*, all strongly tending to promote the welfare and happiness of society.

The sedentary life which, compared with his former activity, our author now passed at Cloyne unfortunately brought on, in the course of a short period, and about the sixtieth year of his age, a nervous colic, from which he suffered severely. Having received much benefit, however, from the use of Tar-water, his benevolence led him to wish its virtues more known; and in 1744, he published his *Siris, a Chain of Philosophical Reflections and Inquiries concerning the Virtues of Tar-water*. This work is singularly curious for the multifarious erudition that it embraces, and for the art with which the Bishop has contrived to introduce the most profound philosophical and religious speculations. "Many a vulgar critic has sneered at it," says Dr. Warton, "for beginning at *Tar* and ending with the *Trinity*; incapable of observing the great art with which the transitions in that book are finely made, where each paragraph depends upon and arises out of the preceding, and gradually and imperceptibly leads on the reader,

* Vide Corrigenda to vol. iii. of the Biographia Britannica.

from common objects to more remote, from matter to spirit, from earth to heaven*." The immediate consequence of this pamphlet was, that Tar-water became extremely popular and fashionable; but time discovering its effects not to be adequate to the eulogium which the good Bishop had bestowed, it has since experienced a total neglect, perhaps as unmerited as was its former exaggerated reputation.

During the rebellion of 1745, his lordship addressed a *Letter to the Roman Catholics* of his diocese; and in 1749, another to the clergy of that persuasion; they were both received with the most marked cordiality and attention; and the respectable body to whom the latter was addressed, not only returned him their public thanks, but expressed the highest sense of the worth and utility of his character. To these publications he added, in 1750, *Maxims concerning Patriotism*; and in 1752, *Further Thoughts on Tar-water*, being the last production that issued from his pen.

The infirm state of health under which Dr. Berkeley now laboured, induced him to wish for a retreat from the cares and business of life; and he had for some years fixed upon Oxford, as the place best calculated to gratify a literary leisure. In this choice he was still further confirmed by the opportunity which it would now afford him of superintending the education of one of his sons, recently admitted a student of Christ-church. Averse, however, to the idea of non-residence, which he deemed it incumbent upon every prelate to avoid, he offered to exchange his bishopric for a canonry or headship at Oxford. Not succeeding in this attempt, he had recourse to an expedient which no person, perhaps, save the Bishop of Cloyne, would have been disinterested enough to adopt; he wrote to the Secretary of State, requesting leave to resign his bishopric, worth at least 1400*l.* per annum. The king, not willing to lose so great an ornament to the church, refused to comply with this extraordinary petition, and, after declaring that Dr. Berkeley should die a bishop in

* Warton's Essay on Pope, vol. ii.

spite of himself, granted him permission to reside wherever he might think proper.

His lordship accordingly removed to Oxford with his lady and family in July, 1752; but, so delusive, so fragile, are the schemes of human comfort, that only a few months elapsed ere this great, this excellent man was summoned to another world. He expired on Sunday evening, January 14th, 1753, in the 79th year of his age, and while Mrs. Berkeley was reading to him the fifteenth chapter of St. Paul's first epistle to the Corinthians. On this sublime and awful lesson he was commenting, with his usual energy and ability, when he was, in an instant, deprived of existence by a paralytic affection of the heart.

It may be said of Berkeley without exaggeration, that, in point of virtue and benevolence, no one of the sons of men has exceeded him. Whether we consider his public or his private life, we pause in admiration of efforts uncommonly exalted, disinterested, and pure. He was alike an object of enthusiastic love and admiration to extensive societies, and to familiar friends; and in the relations of domestic life his manners were uniformly mild, sweet, and engaging, and in a pre-eminent degree calculated to ensure the most durable and affectionate attachment. Such, indeed, was the energy and impressive beauty of his character, that it was impossible to be many hours in his company without acknowledging its fascination and superiority; and it is recorded of Bishop Atterbury, that after an introduction to him through the medium of Lord Berkeley, lifting up his hands in astonishment, as Mr. Berkeley quitted the room, he exclaimed to his lordship, "So much understanding, so much knowledge, so much innocence, and such humility, I did not think had been the portion of any but Angels, till I saw this gentleman*." In short, after the most rigorous survey of the motives and actions of the Bishop of Cloyne, we are tempted to assign, in the language of Mr. Pope, and with no suspicion of hyperbolical praise,

* Vide Duncombe's Letters, p. 106, 107, note.

To Berkeley every virtue under heaven†.

Of the intellectual powers of the Bishop, it may be observed, that, though strong and acute in no common degree, they were frequently mingled with too much enthusiasm and imagination for the purposes of strict philosophical ratiocination. His knowledge, however, was of great compass, and extended to all the useful arts and occupations of life; of which, it has been said, that there was scarcely one, liberal or mechanic, of which he knew not more than the ordinary practitioners‡.

Of the papers which Berkeley contributed to the *Guardian*, by far the greater portion is employed in defending christianity against the attacks of the Free-thinkers, and especially against Collin's "Discourse on Free-thinking;" a production which, though in a high degree superficial and abusive, had, from its novelty and effrontery, a considerable circulation. The Bishop's first essay on the subject commences as early as No. 3, in which he very pointedly exposes the folly and impiety of Collins and his disciples. He prosecutes his design of exposing this mischievous sect, and of elucidating the great truths of religion, in No. 27, on the expectations of a future state; in No. 39, which very humorously records his Observations on the Pineal Gland of a Free-thinker; in No. 55, on the Importance of Christianity to Virtue; in No. 62, on the utility of public schools; in Nos. 70, 77, and 83, on the narrowness and shortsightedness of Free-thinkers; in No. 88, on the superior excellence of the scriptural conception of the Deity; in No. 89, on the nature of a future state as delineated in the New Testament; and in No. 126, on the endearments of friendship and benevolence.

These eleven Essays place before the reader, in a very popular and pleasing manner, and in a style of great perspicuity, many of the evidences and arguments for the authenticity and rationality of revelation; and refute, by a chain of

† Warton's Pope, vol. iv. p. 327, line 2.

‡ Blackwell's Memoirs of the Court of Augustus, vol. ii. p. 227.

reasoning of easy comprehension, the absurd dogmata and inferences of those who very improperly called themselves Free-thinkers ; an appellation which from their adoption and abuse of the term has since nearly become synonymous with the bigotry of scepticism.

On topics of a more miscellaneous nature, Dr. Berkeley has written but three numbers in the *Guardian* ; No. 35, on the discovery of the Pineal Gland by Descartes, and on the author's imaginary residence in the glands of philosophers, poets, beaux, mathematicians, ladies, and statesmen ; a paper of a humorous and satirical tendency. No. 49, is an essay of considerable merit on Pleasures natural and fantastical, a subject of the first importance ; as a taste for unsophisticated, for cheap, and easily procurable pleasures, forms one of the chief ingredients in the cup of human happiness. The Bishop has presented us on this head with some just observations on the misery attendant upon excessive and artificial desires, and has painted in forcible language the permanent gratification resulting from the confinement of our wishes and enjoyments within the range of such rational and simple pleasures as we have the prospect of usually attaining. No author, however, has on this theme surpassed Dr. Aikin ; in whose letters to his son are some admirable remarks on the utility, and absolute necessity indeed, to human comfort, of cultivating and cherishing an attachment for cheap pleasures. Of these he very properly arranges domestic enjoyments in the first rank, books in the second, conversation in the third, the study of nature in the fourth, and a taste for the beautiful and sublime in the fifth and last. I cannot forbear indulging myself with a transcription of his eulogium on the resources to be derived from a library.

“ At the head of all the pleasures,” he observes, “ which offer themselves to the man of liberal education, may confidently be placed that derived from books. In variety, durability, and facility of attainment, no other can stand in competition with it, and even in intensity it is inferior to few. Imagine that we had it in our power to call up the shades of the

greatest and wisest men that ever existed, and oblige them to converse with us on the most interesting topics—what an inestimable privilege we should think it!—how superior to all the common enjoyments! but in a well-furnished library we, in fact, possess this power. We can question Xenophon and Caesar on their campaigns, make Demosthenes and Cicero plead before us, join in the audiences of Socrates and Plato, and receive demonstrations from Euclid and Newton. In books we have the choicest thoughts of the ablest men in their best dress. We can at pleasure exclude dulness and impertinence, and open our doors to wit and good sense alone. It is needless to repeat the high commendations that have been bestowed on the study of letters, by persons who had free access to every other source of gratification. Instead of quoting Cicero to you, I shall in plain terms give you the result of my own experience on this subject. If domestic enjoyments have contributed in the first degree to the happiness of my life (and I should be ungrateful not to acknowledge that they have), the pleasures of reading have beyond all question held the second place. Without books I have never been able to pass a single day to my entire satisfaction: with them no day has been so dark as not to have its pleasure. Even pain and sickness have for a time been charmed away by them. By the easy provision of a book in my pocket, I have frequently worn through long nights and days in the most disagreeable parts of my profession, with all the difference in my feelings between calm content and fretful impatience. Such occurrences have afforded me full proof both of the possibility of being cheaply pleased, and of the consequence it is of to the sum of human felicity, not to neglect minute attentions to make the most of life as it passes. Reading may in every sense be called a *cheap* amusement.—No apparatus, no appointment of time and place, is necessary for the enjoyment of reading. From the midst of bustle and business you may, in an instant, by the magic of a book, plunge into scenes of remote ages and countries, and disengage yourself from present care and fatigue. “Sweet pliability of man’s spirit, (cries

Sterne, on relating an occurrence of this kind in his *Sentimental Journey*,) that can at once surrender itself to illusions, which cheat expectation and sorrow of their weary moments' * !"

The last paper that we have to notice, as written by the worthy Bishop, is No. 69, containing a high but just character of Fenelon's "*Demonstration of the Existence, Wisdom and Omnipotence of God*," and terminating with a translation of the prayer which closes that pious and impressive work.

[The following forcible remarks, for which we are indebted to the *Quarterly Review* for Dec. 1812, we would recommend to the candid perusal of all those who are fond of reiterating the charge that while the articles of the Church are Calvinistic, her clergy are Arminian.]

On the DISPUTE between CALVINISTS and ARMINIANS.

In every regular discussion of the subjects between Calvinists and Arminians, the degree of corruption entailed upon our natural will by the fall of Adam must take the lead. Those who hold that corruption to be so entire as to render the human will, unless regenerated and renewed by grace, altogether averse from spiritual things, and morally incapable of any obedience to the divine commands, must necessarily be brought to a dilemma, which carries them to all the consequences on which they found their objections against Calvin's decrees. This has not always been kept in view by modern divines, and it even seems doubtful, from the terms of his third article, whether it occurred to Arminius himself. Many who strenuously oppose the tenets of personal election and irresistible grace, do not hesitate to agree with their adversaries as to the natural aversion from holiness in the unregenerated mind; but they differ from them in the assertion, that grace to counteract the evil tendency is fully bestowed, not merely on the elect, but on every man. Be it so: but this grace, confessedly, is often abused. "It does not force the man to act against his inclination, but may be resisted and rendered ineffectual by

* Letters from a Father to his Son, vol. i. p. 229, &c.

the perverse will of the impenitent sinner." It follows, that where it produces not the fruits of holiness, man's will rejects and quenches it; where it is received it becomes effectual through the co-operation of the same will. Whence, then, is this co-operative will to be derived? It cannot be from nature, because it is a good will, and goodness is excluded from the natural will by the hypothesis; and if it is of grace, it must be of special grace co-operating with the common grace bestowed upon all men equally. Here, then, we have all that the Calvinist demands; and the difficult question may be retorted upon us, Why is this special grace bestowed upon any, if it is not bestowed universally? And how is man to be judged, if his will is thus predisposed to evil from which he has no natural inclination to escape?

It is of great importance to observe this indissoluble connection between the total corruption of the human will and the doctrine of personal election, when the opinions supported by our church are made a question of controversy. The ninth article asserts, that "original* sin is the fault and corruption of the nature of every man, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil." These terms imply a strong moral difficulty, but not a moral incapacity; they affirm that man is very far gone from original righteousness, not that he has no seeds of righteousness remaining; that the brightness of his original glory is obscured, but not that it is extinguished. The degree of natural corruption is, in fact, the basis on which the whole superstructure must rest, whether it be erected by Calvin or his opponents. The insertion and studious retention of these limited expressions on this subject shews that the framers of our articles were well aware of its importance; and as long as the church is in possession of this vantage-ground, it is an

* We have seen it observed, justly enough, that the Latin expression is stronger, which says, "ab originali justitia quam longissime distat." But it is not the Latin, but the English, article which has been proposed for subscription ever since the first ratification in the year 1562.

error, if not a calumny, to assert that her articles are Calvinistic while her clergy is Arminian.

Our next inquiry must be, on what foundation it is asserted, that man is morally unable, by the means either of his own natural powers or of common grace, to will any thing that can render him an object of favour in the sight of God. The broad distinction drawn by Calvinists is this; the natural will, they say, can enable a man to perform the various moral duties of life, and to abstain from sinful actions; it is capable of "natural affection towards relatives, and humane compassionate feelings towards our fellow-creatures;" but it can incline to none of these things on that principle of obedience to God which alone can render them acceptable to him. "Of love to God, and love to man for the Lord's sake, and according to his will, fallen man is absolutely incapable except by the special grace of God."

Now this distinction, if it is just, must be founded either on reason or on scripture. But it is not founded on reason. The same natural understanding which points out to us the different degrees of regard due to other men, according to the relation we bear towards them, and shews us our social duties and our personal obligations, renders it evident that when these duties appear to be enjoined as positive commands by him who is supreme in nature, they must be performed in allegiance to him and in obedience to his injunction. Such is the actual conclusion of reason.

But the gospel, it is alledged, directing to the right performance of our duty from a right principle, by a right rule, and to a right end, "gives the moral duties a new nature, and turns them into evangelic obedience." No; it does not change the nature of the action, but simply of the object for which it is performed. When Socrates dissuaded the youth of Athens from immoralities, as being unworthy of the purity of the soul, and when a christian preacher reproves vice as being contrary to the revealed will of God, will it be affirmed that the different motive employed to sanction the same precept changes the nature of the action in one who

conforms to it? Or will it be argued, that man, by common grace, can forbear from sin on such motives as an ancient philosopher might propose, but not on the higher motive enforced by the Christian, without the farthest assistance of special grace? Surely it is not reason which leads to the conclusion, that the stronger the motive, the greater is the difficulty, and higher in proportion the degree of grace required to secure our obedience.

The doctrine of Scripture, to which we must now turn, is never contrary to the conclusions of our reason, though often above them. There we are told, not that by our natural powers we can discharge our relative duties, so as to be useful in society but not so as to satisfy the Almighty; but that we can "do," viz. accomplish and bring to execution, "no good thing of ourselves; that it is God who maketh us perfect in every good work, to do his will, working in us that which is well pleasing in his sight." St. Paul accuses the heathen world, not because they were moral on wrong principles, for "a man will be judged according to that which he hath," but because they were immoral against their principles, and did not act up to "the law written in their hearts," being positively "filled with all unrighteousness." The distinction that is drawn between the works of the flesh and the fruits of the spirit is plainly between the virtues and vices collectively, not between the effects of common and those of extraordinary grace. The converts were no where told that they were displeasing to God, as far as they did "by nature the things contained in the law," but that they must now perform the same moral duties on a higher motive, as servants, and, after all, "unprofitable servants," because "they believed in Christ," because "Christ loved them," and because all is to be referred "to the glory of God." The tenor of Scripture, in short, is not that Cornelius "feared God with all his house, and gave much alms to the people, and prayed to God alway" by a different sort of grace from that by which, after his conversion, he "worked out his salvation," but that the same grace co-operates with the reason and nat-

ural powers of all, whether heathen or Christian, who do not reject the gift, different indeed, in degree, but not in nature.

That the human will is not so entirely corrupt, but that it has still a principle or power left (we do not say "to turn or prepare itself for good works,") but to co-operate with divine grace towards spiritual things in a manner quite inconsistent with the moral inability ascribed to it by Calvinists, may be satisfactorily gathered from Scripture, notwithstanding the strong expressions which only a Pelagian can resist, declaring its inherent pravity and inclination to evil. The much disputed passage of St. Paul cannot be received in any other sense without a total disregard of the context,* where he says, "To *will* is present with me, but how to *perform* that which is good I find not. For the good that I would I do not, but the evil which I would not that I do. For I delight in the law of God after the inward man." With the inward man, then, i. e. with reason, and the will resulting from the proper exercise of reason, grace co-operates, without which it could produce no effectual result, fruitlessly "warring against the law of sin which is in the members."

In our view of the matter the same doctrine is clearly laid down by the example of the prodigal son, who is represented, "when he came to himself," that is, when his reason led him to reflect on the situation to which he had been reduced by guilt and folly, as exclaiming, "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son." The assistance which these first motions of the will, arising from the sincere use of the understanding, instantly and continually receive, and by which, alone, they became effectual, is beautifully described in the following verse:—"And when he was yet a great way off, his father saw him and had compassion, and ran, and fell on his neck, and kissed him."

* See Hammond in loco, who certainly cannot be considered as an interested witness. He plainly points out the difference between this passage and that in the epistle to the Galatians, ch. 5, which is commonly considered as parallel.

No other conclusion can well be drawn from the parable of the sower; and it receives a strong corroboration from numerous detached passages which it would be tedious to dwell upon singly. Nor is there any thing unintelligible in the co-operation which is here intended. The Calvinist, indeed, would deny all moral exertion unless the natural will were previously renewed by grace. But those cannot be addressed by argument who think it a reply to assume the very point in question. Let them, then, appeal to authority, and attempt, by their view of the subject, to reconcile those passages of Scripture which, taken separately, on either side, would lead to opposite conclusions. On the supposition that man, by sincerely meditating on the motives set before him by the Gospel, may willingly incline to a corresponding course of conduct, and that this conviction of his understanding is accompanied and assisted by the Holy Spirit, in proportion to its sincerity and ardour, the different tone of these passages may be easily referred to the prominent impression on the writer's mind at the moment, either of the urgent necessity of man's so exerting his own faculties as to draw upon them the divine assistance, or (the more exact supposition perhaps) of his so far distrusting them as to preserve the consciousness of his entire dependence on the Holy Spirit for their perseverance and effect. But it is impossible to account for the discrepancy, either under the Palagian idea of man's unassisted powers becoming effectual, or under the opposite notion of grace superseeding all his natural will and inclination.

It has sometimes been argued that the doctrine of justification by faith cannot be consistently maintained by any who deny the total and entire corruption of human nature. Holding that doctrine, as it will presently appear we do, to be the great essential of Christianity, to be the motto of that banner under which all who subscribe to it may justly range themselves, and reckon all other differences as comparatively trivial, we would instantly renounce any interpretation of Scripture with which that doctrine was irreconcilable. But is there no medium between the complete bondage of the will on one side and self-

righteousness on the other? Does it follow by a necessary connection, that man must claim his acquittal as a right from his Almighty Judge because he is free to choose when good and evil are placed before him? As well might it be said that a drowning man was his own preserver because he had strength to turn his head towards the shore, or to cry out for assistance, as the human race, weak and infirm of purpose as they are, cannot stand in need of an atonement whilst it is allowed that a single good principle remains within them.

A sketch of the Character of Dr. JOSEPH PRIESTLEY—the celebrated URITARIAN TEACHER.

Dr. Joseph Priestley, was a dissenting minister at Leeds in Yorkshire, whose philosophical attainments and discoveries are known to all, while his real character, as a man and a christian, is understood by few—few at least who are not disposed to do it more or less than justice. He was bred a rigid Calvinist: his understanding was acute and vigorous, his ardour in the pursuit of knowledge unremitted, his intrepidity unconquerable, and his confidence in his own powers elate and haughty. His morals were spotless, his manners gentle and pleasing, unless he were contradicted, when he would retort even on his own brethren with asperity. Open and unreserved, his conversation overflowed with curious and original information, which he communicated with a clearness and purity of diction peculiar to himself: for though his classical education had been bad, though he seemed unconscious of the defect, he had made himself, by philosophical intuition into the English tongue, a great master of its nature and graces. In his theological and philosophical pursuits he seemed to be compounded of two different men. It was not to his penetrating genius only that mankind are indebted for his vast discoveries in chemistry, but to a spirit of investigation exact and persevering in this department—proceeding by cautious induction which allowed much slower understandings to keep

pace with his own, and guarding against error in his conclusions by frequent repetition of his experiments. It is not a little remarkable, however, that in his theological pursuits, and more especially in those of ecclesiastical history, in which he most disgracefully failed, the conduct of his understanding was precisely reversed. He began with conclusions, and then sought for premises to justify them. Having previously made up his mind that certain doctrines could not have come from God, he proceeded by a species of analysis peculiar to himself, to demonstrate that they were not contained in Scripture. To this end the analogies of language were set aside, grammar tortured, and rules of lax interpretation applied to the most decisive and convincing texts, by which any thing might be deduced from any thing. Above all, mystery was to be discarded; and the philosopher, who knew and acknowledged that the most common operations of nature quickly ran up into causes and principles, which eluded even his own penetrating research; when he assumed the character of the theologian, and undertook to investigate subjects which are in no degree the objects of sense, would not endure that the Almighty should "veil himself in clouds," and that "darkness should be the habitation of his seat."

It has been already stated that he was bred a rigid Calvinist; but he had scarcely emerged into manhood when his free and excursive mind broke the fetters of that severe and servile system. Thus far all was well.—But conceiving, it seems, that to know more of religion was to discover less and less in revelation, as he proceeded in his wild and arrogant career, almost every essential article of Christianity, the doctrine of atonement, the trinity of persons in the godhead, the divinity of the second and third persons, the pre-existence of Christ, the personality of the evil being, the inspiration of scripture were gradually evaporated by his critical alembic; all the direct and pointed language of the New Testament on these awful subjects was resolved into metaphor—all the irresistible, though oblique inferences to be drawn from the language of the sacred writers, were rejected as deduced

from the illogical premises furnished by weak and illiterate men; and in this wild waste of all that was peculiar in revelation, and all that was venerable in Christian antiquity, the doctrine of the resurrection alone appeared, and that too so qualified as to become an extinction of all individual essence, if not a new creation. At length, the man Christ Jesus himself, long before degraded to the mere rank of a teacher and a prophet, became a "fallible," nay, a "peccable" man!—In this portentous progress, he appeared, as was said of another great and prostituted genius, "to have lost his wits when he lost his honesty." In the theological lucubrations of Priestley, it were in vain to seek for the acumen, the penetration, the philosophic *epocha* of his better hours and happier pursuits. Secure of belief and admiration from a train of feeble and devoted followers, he seems to have wantoned in his tyranny, and to have tried into what depths of error and absurdity they would be contented to plunge with him.—Meanwhile, his party, his little Unitarian party, was the church, a Goshen where light and sunshine prevailed, while all the christian world beside was enveloped in Egyptian darkness. To profound learning, which detected his ignorance, to acuteness which unravelled his sophistries, and to powerful and impassioned eloquence, which sometimes attempted to arouse him to a sense of consequences—affected compassion, cool derision, and sometimes gross scurrility were the replies. To confute him was easy, to convince him hopeless, to silence him impossible.

(*Quart. Rev.*

FOR THE CHURCHMAN'S MAGAZINE.

On Liberality of Sentiment.

No. I.

MUCH as the virtue of Christian Charity is made the subject of discussion and conversation, it seems not by a great proportion of men to be well understood; neither is it by those who converse the most loudly about it, most effectually

practised.—Men may talk much of their generosity, their faith, their love and zeal, but after all, it is by their actions that we are to determine the extent of their goodness, at least, so far as we are concerned to understand it.

Liberality of sentiment may be defined to be that expansion of mind, that freedom from low and narrow prejudices which dispose a man favourably towards such as differ from him in opinion. The man of enlarged and generous views will distinguish between the opinion that he condemns, and the person who entertains that opinion.

There are those who extend their liberality to a total indifference as to either error or truth—they make great boast of their perfect freedom from all kind of prejudice, when in reality they are perfectly unconcerned whether truth or falsehood, vice or virtue have the ascendancy. It is not unfrequently the case that absolute unbelievers, those who are even rejoiced at the downfall of truth make great pretensions to liberality.—There are others who are regarded as possessing great freedom from prejudice, and commended for liberal dispositions, when in reality, they have only that passive cast of constitution which while it indisposes them for the maintenance of their own sentiments prevents them from making the least opposition to the opinions of others. This may arise from a mind which fears and dreads to offend, and is always unwilling to contradict; but though *a meek and quiet spirit is in the sight of God of great price*, we are never to sacrifice to this disposition, our regard for what we consider the truth: it is always a struggle in an amiable mind to contradict and oppose, but an inflexible love of truth is an essential ingredient in the composition of a truly amiable and pious mind; those therefore, are to be commended, who notwithstanding their reluctance have such strong convictions of duty as induce them to do violence to their feelings.

That is real liberality of sentiment and noble Christian Charity which is above all undue and mean attempts to propagate a favourite opinion, and which despises all unworthy ar-

tifices to misrepresent and discolour the opinions of others. A man of liberal mind, however he may regret the spread of what he most conscientiously considers error will feel no malignity or bitterness towards those who differ from him. He has a firm and inflexible attachment to his own opinions, still he is willing to investigate again and again, the doctrines he embraces, in order to ascertain whether he may not possibly be wrong. And however he may find himself obliged to condemn the opinions of others, he will be always ready to allow them as much honesty of intention, and purity of motive, as he possesses himself. He will not in condemning the error, pronounce judgment upon him who holds it.

Opposed to this liberality of sentiment which from the language we daily hear, we might suppose all regard as of the very highest importance, stands the frightful spectre bigotry. Here, there is great inaccuracy in the minds of most people. With many, the preference given to certain doctrines and opinions will be denominated bigotry. An attachment which has been formed after the most deliberate examination, and which is most sincerely adhered to is frequently branded with this odious name. It will be well in this place, to understand the precise meaning of this word. Bigotry is defined by the most accurate writers, to be a blind zeal, a tenacious adherence to certain opinions which have been adopted without investigation, and which are asserted and defended without argument, and with a malignant and intollerant spirit towards all who question, or deny them. The charge of bigotry therefore, is a very serious one. It is to accuse men of ignorance, possessing the most base and malevolent passions. Bigotry is the parent of persecution, and in every bosom effected by it produces even a willingness to exclude from the favour of God those who will not embrace certain favourite doctrines and opinions. Bigotry would stand at the gate of Heaven, and refuse an entrance there, to all who had not subscribed a particular creed. It is both the offspring, and the nurse of ignorance; for as it takes up and adopts opinions without examination, so does it

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preclude all disposition to enquire into the reasonableness of opposite sentiments. Whatever may be thought by the generality of readers to the contrary, this is unquestionably an important subject. If to establish wrong and unscriptural principles of conduct, if to entertain towards our fellow men unchristian feelings be sinful, and offensive in the sight of our everlasting Judge, then it certainly becomes us seriously to reflect upon our dispositions, to examine ourselves, as to our real attachment to what we honestly believe to be the truth. While we ought to be very careful how we give way to the influence of prejudice, and a misguided zeal, we are to be quite as watchful that we do not, for the sake of appearing liberal minded become indifferent to the cause of truth and virtue. True Christian Charity, a genuine liberality of sentiment stands between a bigoted, malignant, and intolerant spirit on the one hand, and an indifference and unconcern for the spread of sound principles, on the other.

The liberal deviseth liberal things, and by liberal things shall he stand. While his mind is entirely free from a contracted and persecuting spirit, he has a firm and honest regard for the honour of his God, and the prevalence of truth, and nothing has power to dissuade him from their defence. He opposes with plainness, doctrines which he cannot believe; still, he cherishes good will to those who hold them. While he has a love for the truth for her own sake, and while he holds not the persons of men in admiration because they may chance to agree with him, he will not hold in disgust the persons of those who differ from him in their sentiments. With dispositions like these, he stands before his God. He will receive a reward for his zeal and boldness, in defence of the truth and he will enjoy the commendation of his judge for right feelings towards his fellow-men.

The various considerations which should prompt us to the cultivation of liberality of sentiment, shall be made the subject of a future paper.

R.

*The ETERNITY of GOD—a SERMON: by the Right Rev.
Bishop MOORE.*

Psalms 90. 2.—Before the mountains were brought forth, or ever the earth and the world were made, thou art God from everlasting, and world without end.

THIS is a sublime representation of the self-existent Jehovah, He always was, and will never cease to be. From eternity, He was happy in his own infinite perfections; and to eternity, He will continue the same all-perfect Being. Before any part of the surrounding universe; before any thing animate or in-animate was called into existence; before the mountains were brought forth, or ever the earth and the world were made, He was God; and, whatever changes may take place in the works of his hands, He will remain without alteration; with him is no variableness, neither shadow of turning. And what human intellect can form an adequate conception of that great Being who never had a beginning? We are overwhelmed by the astonishing idea: we are lost and utterly confounded, while we attempt to fathom the deep abyss of the eternity of the Divine Nature. God is called light: He is said to dwell in light; but, then, it is light which no man can approach unto, not from its distance, but its brightness. Him no man hath seen, nor can see; not from the obscurity of the object, but from the disproportion of the faculty by which it is contemplated. Even Angels veil their faces, as they stand round the throne of the Almighty; and what mortal eye can endure the dazzling glory? Unable to gaze, we must shrink from it, in silent adoration; satisfied of the impossibility of comprehending by our finite faculties his infinite perfections, we cannot sit down contented to know only in part: we must listen with profound humility, to these awful interrogations; “Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven, what canst thou do? Deeper than hell, what canst thou know? The measure thereof is longer than the earth, and broader than the sea.”

But, although this measure in its utmost extent, be far beyond the reach of our limited powers ; to a certain degree, it may be comprehended. Although we cannot by searching find out the Almighty unto *perfection* ; we may discover much of his excellent greatness. Although we cannot cast our feeble eye to the highest height of heaven, we may see enough of the Divine Glory for all the purposes of adoration, and praise, and humble obedience. To illustrate this truth, will be the business of the following discourse ; the observations that will occur in which, it is hoped, will not be deemed inapplicable to the present season.* From reflections on eternity, the transition is easy to the fleeting nature of time : from meditations on God, we are naturally led to the services which ought to be offered to him by his creature, man.

It is an incontrovertible truth, that something must have existed without a beginning ; for if there had ever been a moment when there was nothing in existence, it would have been impossible for any thing ever to be. This may be wonderful to us : by our limited understandings, eternity may be incomprehensible ; but, it is, nevertheless, true, that God was from everlasting.

Let this reflection abate the pride of human reason, and teach us the necessity of humility. God alone can perfectly comprehend his own nature ; and whatever discoveries in his sacred word, he has been pleased to make to us respecting the manner of his existence, they are to be received and submitted to upon *his* authority, although beyond the reach of *our* comprehension. The mysteriousness of God's declarations is not to be alledged as an argument from which to infer that they are not true. The human mind is not, surely, commensurate to all truth. Instead of disputing the mysterious doctrines contained in the Holy Scriptures ; let vain imaginations be suppressed in our hearts ; let every high thought be prostrated before infinite wisdom ; let our language be, "such knowledge is too wonderful and excellent for me, I cannot attain unto it." Upon this principle, let us humbly acquiesce,

* This Sermon was preached on New-Year's day.

when we are required to worship the Great Supreme under the three characters of Father, Son, and Holy Ghost. We cannot, indeed, comprehend how three persons exist in the unity of the godhead ; and is it not equally incomprehensible how the same God exists “ from everlasting, and world without end ? ”

In the revolutions of the illimitable ages of eternity, it pleased *Him*, who was thus from everlasting, to exert his creative power ; to call forth into existence numberless creatures of various orders and degrees of perfection : He spoke, and it was done ; He commanded and it stood fast : the universe arose from nothing in due measure and proportion, exactly according to the divine idea : He saw every thing that he had made, and behold, it was very good. That Almighty Being who created, must certainly be entirely competent to the government of his own works. He is perfectly acquainted with all their properties and powers and relations and nice dependencies. Accordingly, we are told, that He ruleth among the armies of heaven and over the inhabitants of the earth, that He upholds all things by the word of his power, that throughout the whole extent of creation, his is the kingdom, the power, and the glory.

Let this consideration lead us, in all circumstances to repose an unshaken confidence in the wisdom and goodness of his providence. Are his paths in the mighty waters, and his footsteps not known by us, who can trace but a small part of his progress ? Are clouds and darkness frequently round about the habitation of his seat, so that our feeble eye cannot penetrate the mysteriousness of his dispensations ? Do we often behold the wicked in prosperity, and the virtuous depressed ? Are we suffering under present calamity ; or are we alarmed with the apprehension of evil to come ? God still sitteth in the heavens, and ruleth over all. His eye runneth very swiftly from one end of his creation to the other. He accurately discerns all causes and their effects. All the complicated connections in the mighty scheme of his government, are at once open to his view ; and, we may take com-

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fort in all our trials, and rest assured that He will eventually make all things work together for good to those who love and serve him; we may say with the Psalmist, "Lord, thou hast been our refuge, from one generation to another," and thy loving-kindness and mercy will follow us all the days of our life.

This stupendous system of which our earth is a part, has not yet existed six thousand years. And, in the sight of that Being who inhabiteth eternity, how inconsiderable, how momentary must appear the longest period of time! What is the revolution of a year; the most protracted life of man; the generations of mankind passing like shadows over the face of the earth; the continuance of the most mighty empires; nay, what is all the time that has elapsed since the greater and the lesser lights were formed to rule the day and the night, when compared to that *everlasting duration* which was past, before the sun came forth rejoicing to run his course, before time began his rapid career? Well might the Psalmist exclaim in some of the verses immediately following the text; "A thousand years in thy sight are but as yesterday, seeing that is past as a watch in the night. Thou turnest man to destruction; thou sayest, come again, ye children of men"—come again, according to the original sentence, to the dust from which ye were taken. "As soon as thou scatterest them, they are even as a sleep, and fade away suddenly like the grass: in the morning, it is green and groweth up; but in the evening, it is cut down, dried up, and withered."

Let these reflections check the extravagance of human hope, and moderate the vain exertions of mankind in the acquisition of earthly honor, and power, and riches. Disregarding the admonitions of divine inspiration; forgetting that the world itself is passing away, and carrying along with it all the pride of life; foregoing the temperate enjoyment of what a bountiful providence has placed in their hands, how solicitous, in their various pursuits, are the children of this world; and, how frequently is all their solicitude found to have been exerted in vain! They disquiet themselves for the aggrandizement of their families, which, after a few genera-

tions, will be buried in total oblivion : they heap up riches ; but, from the sudden and surprising revolutions of time and chance, cannot tell who shall gather them. This is the common lot of all men in this transient scene of things. Universal experience confirms the truth of David's observation ; " wise men also die and perish together, as well as the ignorant and foolish, and leave their riches for others. And yet they think that their house shall continue forever, and that their dwelling places shall endure from one generation to another ; and call the lands after their own names. Nevertheless, man will not abide in honor, seeing (with respect to the fleeting nature of his existence here below) " he may be compared unto the beasts that perish." This humiliating truth should teach us the necessity of being sober in all things. From such reflections on the transitory condition of all earthly possessions, the apostle draws the following wise conclusion ; " Brethren, I would have you without carefulness. It remaineth, then, that they who weep, be as though they wept not ; and they that rejoice, as though they rejoiced not ; and they that buy, as though they possessed not ; and they that use this world, as not abusing it : for the fashion of this world passeth away." The fashion of this fleeting world is, indeed, continually changing before our eyes. After the accomplishment of our utmost wishes with respect to the attainments of the good things of this our earthly habitation ; after having laid, as we fondly imagine, the foundation of our temporal felicity secure ; when we look forward into futurity, how little do we appear to be moved at the apprehension of the uncertainty and mutability of all worldly possessions ! the language of prosperity is, " I shall never be removed, my mountain is made to stand so strong." But, however we may exult in the flattering prospect, universal experience teaches us that this is not the place of our rest. By some disastrous event, the goodly fabric which we had erected is overturned in a moment ; and we are constrained to look up to heaven, and say in the penitence and humility of our hearts, " Thou didst turn thy face from me, and I was troubled." When

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we take a retrospect of our past life, our years seem to have been brought to an end, even as it were a tale that is told; soon have they passed away, and are gone forever. But, even within this contracted period, what a variety of incidents have occurred; how many changeful scenes have risen before our eyes, and instantly disappeared! Prosperity and adversity have alternately exhibited themselves before us. Here, we have been entertained with a prospect of peace, and plenty, and contentment, and joy. There, we have been spectators of devastation and misery; we have seen the splendid seats of grandeur wrapped in obscurity; the riches of the affluent suddenly making themselves wings and flying away; the festivity of the mirthful turned into scenes of lamentation: we ourselves have experienced the sad change which is occasioned by the dissolution of the tender ties of friendship and love; or, we have sympathized with the sorrows of our brethren, when we have seen the mourners going through our streets. Although, when we look forward into futurity, time seems to be lengthened, and we are apt to delude ourselves with the airy phantoms of hope; still, the succeeding moments will fly away as swiftly as those which are past, and the same changes and chances will diversify this mortal life. Even in the revolution of another year, what a variety of circumstances may occur both pleasing and painful! The object which you have in view may be accomplished: the desire of your heart may be gratified: the distress which you suffer may be removed; or, the evil which you apprehend may never overtake you. But, although this may be your happy lot, learn to suppress the extravagance of exultation; for we sail on a fickle and tumultuous sea: soon may the pleasant sunshine be obscured by clouds and tempests. The good things which you now enjoy may be suddenly wrested out of your hands: affluence may sink into poverty; health may decline into weakness; all the cheerfulness and activity of life may be lost in the dark valley of the shadow of death: the voice of him who addresses you may be silenced; the hearing ear may be forever closed in the stillness of the grave. Let us,

then, adopt the humble petition of the holy Psalmist ; " So teach us to number our days, that we may apply our hearts unto wisdom."—Let our own observation and experience ; let the solemn admonitions of God's word ; let the dispensations of his providence impress us with so deep a sense of the uncertainty of life and the instability of all earthly enjoyments ; that we may apply our hearts unto that holy and heavenly wisdom, which will spread serenity over the soul in the tempestuous seasons of adversity, open fountains of consolation in the barren wilderness of this world, sustain us in the hour of death, and prepare us for the enjoyment of the immortal bliss of heaven. This wisdom is not far from every one of you. In the sacred word of truth, she is continually soliciting your attention ; she uttereth her voice in the streets ; she crieth in the chief place of concourse, in the openings of these gates, where the glad tidings of the gospel are constantly sounding in your ears, and where the solemn ordinances of our pure religion are regularly administered. Added to all the other arguments which might be urged to command your attention, let the season which we are this day commemorating, the solemnity of the occasion on which we are now assembled, constrain you to listen to her voice, and obey her precepts.

Our happiness or woe through eternal ages, may depend on our *present* determination ; for we may once more, from the words of the text, take occasion to observe, that man was made for eternity ; when once called into existence, he will never cease to be. What an awful consideration is this ! It is now our most important concern to determine whether we shall spend an illimitable eternity in perfect bliss, or inexpressible misery.

God was from everlasting : and, if a thousand years in his sight are but as yesterday, it may with propriety be said, that only a few days have elapsed since man was created. Let this reflection cure the pride of that person's heart who is inclined to assume a superiority over others, not from his own personal worth, but merely from the merits of a long line of

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ancestors. Before the creating word was spoken, where was the proudest mortal that now roves the earth? Where was the countless number of human beings who have since existed in the world? They were in the formless void of non-existence: they sprang from nothing: here is the humble origin of us all. Where is boasting, then? it is forever excluded. But we, whose beginning is so mean and of so late a date, will exist co-eval with the Creator himself. Time will destroy the proudest works of human ingenuity and strength, and even the earth itself on which they are erected. Death the great ravager of all, must yield to the stroke of time, and be destroyed together with this sublunary scene of things. But the souls of men, and their bodies also changed at the resurrection, will exist forever: there will be a life everlasting in a state either of bliss or wretchedness. And is it not worth our while, to spend three score years and ten; or, though we be so strong as to come to four score years, to devote the whole time of our continuance here below, to the acquisition of a felicity perfect in its kind, and in duration eternal?

If this may be reasonably required of immortal creatures; if this be our bounden duty and service; and if unhappily we have hitherto neglected this work of preparation for eternity, what time can be more seasonable for the commencement of that momentous business, than the beginning of another year? Here let us make a solemn pause. We have gained an eminence from which we may review our progress, and make provision for the remaining part of our journey. Let past experience teach us to avoid future errors: let the recollection of former wanderings induce us to persevere hereafter more steadily in the true and perfect way. Let us first be brought to serious consideration: let us consider how many faults we have committed; how many opportunities of doing good, we have suffered to pass by without improvement. Let such reflections fill our hearts with humility and penitence. Let us sincerely bewail our manifold sins and wickedness which, from time to time, by thought, word and deed, we have grievously committed against the Divine Majesty. In this state

of humiliation, let us deliberately form the good resolution of living, for the future, in all holy conversation and godliness. From this day, let the amendment of all our irregularities begin; let us now cease to do evil, and learn to do well. Thus, humbly hope that will the Lord satisfy us with his mercy, and that we shall rejoice and be glad all the days of our life. He will show us his great work, and our children his glory. In all our pious undertakings here below, the glorious majesty of the Lord our God will be upon us; he will prosper the work of our hands upon us, he will prosper our handy work. He will turn again at the last, and be gracious unto his servants. He will comfort us with the everlasting consolations of heaven, for the few years wherein we have suffered adversity in this temporary state of trial.

FOR THE CHURCHMAN'S MAGAZINE.

On Religious Controversy.

THAT there exists a lamentable indifference as to the doctrines of Christianity is obvious from the circumstance, that the moment we proceed to their discussion, we are urged not to embark upon the ocean of controversy. Here, great sensibility is immediately manifested; but it seems a sensibility arising out of a repugnance to engage in a close religious investigation. The asperity of disputation, is ever to be shunned; the acrimony which too often finds a place in controversy, is ever to be lamented and avoided, but the manly and dispassionate investigation of truth, is rather to be sought than evaded. The command of divine wisdom is to contend earnestly for the faith once delivered to the saints. How is this to be obeyed, but by an unceasing watchfulness, and vigilance, that falsehood does not usurp the throne of truth? This reluctance to examine into important truths, if it does not flow from absolute indifference, is the result of very erroneous opinion; for no truth can be more fully attested, than

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that the greatest blessings we enjoy have descended to us, from the warmest controversies. Not to go into the apostolic age, what benefit has resulted to the christian world from the able defence of the divinity of Christ against the advocates of the Arian and Socinian cause? And is it not now incumbent upon us to defend the honour of our Saviour? Shall those who are at this very day endeavouring to build up the decaying cause of Socinus, be suffered to go on unnoticed, and to exert their utmost in an attempt, which, if successful, must prostrate the gospel system?—Our unwillingness to engage in controversy will prove an unavailing plea, when we shall stand charged with having suffered the enemy to prevail.

What blessings has not the christian world enjoyed in consequence of the undaunted efforts of those who endured the fires of the reformation? Was it not their holy intrepidity which rescued us from the most abject slavery? But for the unwearied efforts of those holy men still might we have sat enveloped in the shades of Papal tyranny and superstition.

Again, what obligations are due from the christian world to a numerous host of Divines in the Church of England for the most successful illustrations of christian doctrines! But for their illustrious labours in the field of religious controversy, those works which form impregnable barriers against heresy and infidelity would never have seen the light.

It can be nothing but indifference, that suggests those fears of which we speak, for it must be evident that truth does not suffer from investigation! No, for the harder she is pushed, the stronger she becomes in her defence; the more she is examined, the brighter she shines. The Church can be in no danger, from an examination of her doctrines, her government and usages. Those who love her the most, and are most alive to her interests, are those who have devoted themselves most diligently to her service, who have most profoundly examined her soundness in the faith. *Those who stand in the ways and see, and ask for the old paths, where is the good way, have the promise of rest to their souls; not the lukewarm*

and indifferent who never take the trouble to enquire whether this or that, is the way of the Lord.

The human mind, has a fondness for novelty, and is prone to error—and the only way to correct these propensities, is to bring all things to an infalible test, *to the law and to the testimony*; but the spirit of indifference cries, “do not call up these disputed questions, they will only serve to put the various denominations of professing Christians further asunder:” but even admitting this, it is no excuse for those who have sworn at the altar, and have sealed the vow with the symbol of their Redeemer’s blood, that *as much as in them lies they will drive from the Church all erroneous and strange doctrines*. We profess to believe in certain truths and regard them as important, we may respect the piety and virtue of those who differ from us, and still believe that they hold erroneous opinions on important points: believing this we are bound to show that we are not indifferent; the consequences that may result of an unpleasant nature, are no concerns of ours; duty demands of us a certain language, and line of conduct; when these are strictly observed, we shall be acquitted both by conscience and by God; *whether men will hear, or whether they will forbear*, the truth must be told, the doctrines of God must be defended.

It is not only a false, but a dangerous principle which is industriously propagated by the prevailing indifference of the age, that it is unimportant what doctrines we believe. We literally hear men saying in the language of the poet,

“*For modes of faith let stupid zealots fight.*”

“*His can’t be wrong whose life is in the right.*”

This sentiment like others from the same admired writer, has poisoned many minds; it is plausible at first view, but absolutely absurd. His life as a Christian, cannot be right, which is not regulated by a right faith. One denies the divinity of the Saviour—another the eternity of future punishment—a third rejects the sacraments—and a fourth does not believe in the depravity of man, and yet these may all be perfectly moral and correct in all their deportment; but are

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their lives in the right? Certainly not, and for this plain reason: they do not proceed upon the principles of Christian faith. The doctrines of the gospel came from heaven; they were written in the blood of Jesus the lamb of God, and on them souls are to depend for everlasting life; they are to be made the rules of action in the present existence. Men are endowed with faculties of mind as well as with powers of body, affections and passions; and consequently, they are just as answerable for what they believe, as for what they do; and hence the Church in her catechism, teaches her children that they are bound to *believe* and *do*, as was promised for them. If a man performs a wrong action with a pure motive, or unintentionally commits an evil, we humbly trust that God will not severely punish him: so if a man believes according to the best of his knowledge, though he may be in an error, we may hope that a merciful Judge will make allowance for his unavoidable ignorance—but it is expected, and demanded of us that we should seek diligently into the truth, that it should be the object of our daily exertion to obtain a perfect understanding of the truths to which we subscribe; it is not however to be concluded that our attainment of a correct understanding is all that will be demanded of us. In all enquiries after religious truth we are to be actuated by humble and devout affections; to the examination of the doctrines of the gospel must be brought the most earnest desires that the soul may be not only enlightened but improved in holiness, and fitted for admission to the courts of everlasting felicity.

RELIGION.

RELIGION, viewed at a proper point of sight, hath a very beautiful face. It is innocent, and very careful not to hurt any body, or, doing it inadvertently, is uneasy till it hath made him amends. It always means well, and does as well as ever it can. If it offends, it wants to be reconciled; confesses its faults, prays to be forgiven, is desirous to be in-

formed ; is less adventurous ; more circumspect ; sensible of its own frailty ; forgives every body ; abounds in good will ; delights in good offices ; keeps itself clean ; is pleased with itself ; looks cheerful ; is cheerful ! Why, then, will any one be so indiscreet, as to dress this lovely form in such a frightful manner, as to terrify the beholder, instead of inviting him to embrace it ? *(Newton.*

WOOLSEY.

CARDINAL WOOLSEY's reflection, made just before he expired, should be laid to heart by every man, when tempted to bestow upon the world, or any thing in it, that affection and service which are due to God.—“ Had I but served God as diligently as I have served the King, HE would not have given me over in my grey hairs.

BISHOP HORNE.

“ After having composed and delivered a sermon, (says this pious prelate) I have often thought of, and repeated, the following lines of Thomson—

Be gracious, Heav'n ! for now laborious man
Has done his part. Ye fost'ring breezes, blow !
Ye soft'ning dews, ye tender show'rs, descend !
And temper all, thou world-reviving sun,
Into the perfect year !”

(Spring.

IN the journey of life, as in other journies, it is a pleasing reflection, that we have friends who are thinking of us at home, and who will receive us with joy when our journey is at an end. *(Bishop Horne.*

POETRY.

HAGAR IN THE DESART.

From Mrs. H. TIGHE's Poems.

INJURED, hopeless, faint and weary,
Sad, indignant, and forlorn,
Through the desert wild and dreary,
Hagar leads the child of scorn.

Who can speak a mother's anguish,
Painted in that tearless eye,
Which beholds her darling languish,
Languish unrelieved, and die.

Lo! the empty pitcher fails her,
Perishing with thirst he lies,
Death with deep despair assails her,
Piteous as for aid he cries.

From the dreadful image flying,
Wild she rushes from the sight;
In the agonies of dying
Can she see her soul's delight?

Now bereft of every hope,
Cast upon the burning ground,
Poor, abandoned soul! look up,
Mercy have thy sorrows found.

Lo! the Angel of the Lord
Comes thy great distress to cheer;
Listen to the gracious word,
See divine relief is near.

“Care of Heaven! though man forsake thee,
Wherefore vainly dost thou mourn?
From thy dream of woe awake thee,
To thy rescued child return.

“Lift thine eyes, behold yon fountain,
Sparkling mid those fruitful trees;
Lo! beneath yon sheltering mountain
Smile for thee green bowers of ease.

“In the hour of sore affliction
God hath seen and pitied thee;
Cheer thee in the sweet conviction,
Thou henceforth his care shall be.

“Be no more by doubts distressed,
Mother of a mighty race!
By contempt no more oppressed,
Thou hast found a resting place.”—

Thus from peace and comfort driven,
Thou, poor soul, all desolate,
Hopeless lay, till pitying Heaven
Found thee, in thy abject state.

O'er thy empty pitcher mourning
Mid the desert of the world;
Thus, with shame and anguish burning,
From thy cherished pleasures hurled:

See thy great deliverer nigh,
Calls thee from thy sorrow vain,
Bids thee on his love rely,
Bless the salutary pain.

From thine eyes the mists dispelling,
Lo! the well of life he shews,

In his presence ever dwelling,
Bids thee find thy true repose.

Future prospects rich in blessing
Open to thy hopes secure ;
Sure of endless joys possessing,
Of an heavenly kingdom sure.

THE ROSE.

WITH ravish'd heart that crimson hail,
Which in my bosom glows :
Think how the lily of the vale
Became like Sharon's rose.
When Time's dark winter shall be o'er,
His storms and tempests laid,
Like me you'll rise, a flagrant flow'r,
But not, like me, to fade.

THE BEGGAR.

OF late I saw him on his staff reclin'd,
Bow'd down beneath a weary weight of woes,
Without a roof to shelter from the wind
His head, all hoar with many a winter's snows.
All trembling he approached—he strove to speak ;
The voice of Misery scarce my ear assail'd ;
A flood of sorrow swept his furrowed cheek ;
Remembrance check'd him, and his utterance fail'd.
For he had known full many a better day,
And when the poor man at household bent,
He drove him not with aching heart away,
But freely shar'd what Providence had sent.
How hard for him, the stranger's boon to crave,
And live to want the mite his bounty gave !

RELIGIOUS INTELLIGENCE.

FOREIGN.

MISSION SOCIETY to AFRICA and the EAST.

WE have already given a brief account of the Anniversary Meeting of this Society in the month of May last. We shall now lay before our readers the substance of the report then made by the committee, which we have hitherto been unable to do. The report was preceded by a sermon preached by the Rev. W. Goode, M. A. rector of St. Andrew's by the wardrobe and St. Ann's Blackfriars, from Psalm lxxii. 17. "All men shall be blessed in Him; all nations shall call him blessed." Mr. Goode proved himself, on this occasion, a powerful advocate in the missionary cause. A few extracts from his sermon, and which we are sorry to say, is all we can afford to give, will induce our readers, we trust, to stir up their Christian zeal by perusing the whole.

"Christian philanthropy imperiously urges our most strenuous exertions to promote this great object. It excites us, by the most powerful obligations of duty, and the tenderest feelings of enlightened compassion, to reverence the authority of our Master, and to obey with delight that most admirable of his precepts, "to do to others as we would have others do to us." To decline the arduous but honourable task, through senseless indifference, selfish indulgence, or worldly policy—to persuade ourselves that we need not be concerned about the warfare of the different races of mankind, while they themselves are satisfied with their situation, though we know them to be degraded by ignorance and vice, and still more awfully degraded, as destitute of the knowledge of the true God, and our only Saviour Jesus Christ, is too much like the murderous apathy of him, who insulted

the Divine Majesty with the question, "Am I my brother's keeper?" and may perhaps meet, from Him, with a similar reward.

"But, if these principles be true, we affirm still further, that, to oppose the promulgation of Christianity, by arguments drawn from local circumstances, or from the reasons of human prudence, is nothing less than to assume, that the narrow policy of morals is more suited to promote the welfare of the human race, than the plan of the Omniscient Mind—that the infinite wisdom of God mistakes in its means of bestowing blessedness on his creatures—in a word, that God himself knows not how best to govern the world which he has made, since possible circumstances may arise, and have arisen, which may render his plan improper for execution, in various situations; and unsuitable to the general happiness of man.

"Till we can adopt conclusions so absurd—till we can join in these impious reflections on the moral government of God, we cannot entertain a doubt, but that the promoting of the knowledge of the gospel, is the most exalted work of piety—the noblest enterprise of humanity—and the highest act of beneficence, at which the benevolent mind can aim: we hesitate not to affirm, that the accomplishing of this object would be the general felicity of the world."

"There is, perhaps, no species of benevolent design which requires such ample and liberal support; and it is certain there is none which so well deserves it. The object before us embraces all that is great and good in time and in eternity; the present welfare and the eternal salvation of the thousand millions of the present race of man, and the thousands of millions which shall succeed in progressive order to the end of time.

"However feeble the initiatory efforts of such institutions, without those initiatory efforts no general effects can ever be expected. However small the beginnings, without those beginnings no grand end can ever be produced. Remember that

the silver and the gold are His, whose cause we now endeavour to promote. He can augment or diminish your stores, as He pleases. But, in a little time, none of all your treasures will remain with you, but that part of them, which you have thus, in some way or other, put into the treasury of the Lord. Here it will be secured in the remembrance of His loving kindness, till it be exchanged for the everlasting riches of His Glory!"

We now come to the Report. It opens with stating, that the missionary, Butscher, who had been desired to come over to this country in order to confer with the committee on the state of the mission on the Rio Pongas, on the coast of Africa, was present at the meeting, together with one of the native youths, under education in the Society's schools. Those youths had increased to the number of 120. A chief on a neighbouring river, the Rio Dembia, named Fernandez, had shewn a very favourable disposition towards the missionaries, and expressed a very strong desire for a missionary establishment in the district subjected to his authority, which is about 100 miles in circumference, offering a sufficient quantity of land for a settlement. Should this offer be accepted, which is probable, a way is likely to be thence opened to the missionaries into the interior. The chiefs, in general, in the vicinity of the Rio Pongas, appear to regard the mission in a friendly light, and almost all of them have placed one or more of their children under the care of the missionaries; a circumstance that affords a decisive proof of their good-will and confidence, while it adds greatly to the security of the mission. The missionaries express the most lively hopes of success among the children, grounded on the actual benefit they have already received; and they propose to form schools in various quarters, as soon as they shall receive an accession of labourers. Two of those lately sent out, having been instructed in the national system of education, will be able to organize the schools on that admirable plan. These two, Messrs. Wilhelm and Klein, with Mrs. Klein, reached the Rio Pongas on the 20th of January last, bringing with them

a printing-press, a fount of types, and a quantity of printing-paper, to be employed in promoting the objects of the mission. Two more Lutheran clergymen have been engaged by the Society, to strengthen the mission in Africa.—A proposal has been made by some zealous persons in America, to select a few of the most prudent, sensible, and pious men, natives of Africa, who have been brought to the United States, and have embraced the Gospel there, and to place them as catechists, under the direction of the missionaries. This proposal is now under the consideration of the committee.—Through the munificence of the Bible Society, the committee have been enabled to send a fresh supply of the English Scriptures to Sierra Leone, together with thirty copies of the Arabic Scriptures, to be given to such natives of influence, as read Arabic, and value books in that language. Governor Maxwell, of Sierra Leone, continues to patronize the missions of the Society, and to shew kindness to their missionaries. One of them, Mr. Nylander, is still employed as chaplain to the colony.

The appendix contains a detailed account of the Society's schools at Bashia, on the Rio Pongas, from which we shall subjoin an extract.

“The boys all rise at day-break; and, soon after, they go with a captain appointed over them, to the brook, to wash. Upon their return to the school-house, they range themselves up, that it may be seen whether they have washed themselves clean, and how they are dressed. This being done, the yard-bell rings for prayer, and every one takes his seat. Those who are able to read, take their bibles, and one of them reads a chapter; after that we go to prayer. Then the boys are to learn their tasks until school commences.

“Four of the boys are employed by turns, in beating out rice for food. Some are appointed to keep the rooms clean, others to fetch water for the day. And the captain appointed over them is to see that the work is properly done. One of the scholars, by turns, is appointed to keep guard in the yard, to prevent strangers from stealing; and to give report of

what may happen while the others are at school. Another trusty boy measures out the rice for breakfast and dinner. Other little jobs of various kinds are to be done by the boys when school-time is over. At times, half of the scholars are employed ; as for instance when the garden wants weeding, or the yard to be cleaned ; and, perhaps, the next day, the other half of them take their places. They are not put to any hard work ; except that the stout ones have sometimes to row the canoe when we are obliged to go up or down the river.—School is always held before breakfast, for the first classes of both sexes ; when they are taught English grammar and geography, and write letters dictated to them. At nine o'clock there is breakfast ; of which the bell gives notice to the children.

“ At ten o'clock the bell rings for school. We begin with singing a hymn or psalm. One of the boys then repeats the Lord's prayer : a chapter in the bible is read ; each taking one, two, or three verses, till the chapter is finished. This done, the task which is learnt by heart is heard ; and the captains repeat it first. If they have learnt it well themselves, they proceed to their respective classes, to hear their appointed tasks ; while the tutor hears the rest of the first class. These assistants, after they have done, bring report of such boys as do not know their lessons. Nearly the same rules are observed with the girls. After spelling is finished, the slates are taken, thirty-two in all. One boy has gone through “ Arithmetic made Easy,” and is now in “ Tutor's Assistant : ” eight are in Compounds : and the rest in Multiplication, Division, &c.

“ When four hours have been spent in the school, we conclude by reading a chapter ; in which all join who can read ; and having sung a hymn and repeated the Lord's Prayer, we depart. At three o'clock is dinner-time. After dinner is play-time ; or they are variously employed. Toward evening they write or work out their examples of arithmetic, the first class on paper, and the rest on slates, for evening examination. Sometimes brother Butcher goes after dinner with

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them to take a walk into the country, of which they are very fond, particularly when the fruits are ripe on the bushes. At seven the bell gives notice for evening prayer; where likewise one boy is to read a chapter, and brother Butscher prays with them. Afterwards he examines their tasks of writing and arithmetic, and concludes with reading and explaining to them some part of the Scriptures. About nine o'clock all is done; and then most of them go to bed: some sit up, and exercise themselves in reading as long as they please.

“On Sundays, after the afternoon-service, the Sunday-school begins.

“In the female-house, similar regulations are observed. Mr. and Mrs. Renner have the chief management of the girls: they likewise eat, sleep, and live in the same house. The females, after getting up in the morning, read, spell, are catechised, and go through the addition and multiplication tables: then the bell is rung for prayer, and one of them reads a chapter out of the Bible. When prayer is over, they take their sewing work till breakfast, except those who go to the morning school. In that house we have our breakfast a little before nine o'clock; and then the girls theirs. Before and after school, they have their sewing-work; and, occasionally, toward evening, they take a walk with Mrs. Renner into the country. After tea, till eight o'clock, they have their daily and Sunday's task to learn: then the bell calls to prayer; and, having committed themselves to God for the night, all march to bed. Girls, who belong to the settlement and others not belonging to it, are variously employed: some are appointed to wash and iron our clothes; others to wash the boys' and girls' clothes, on some appointed days; some wait at the table, and keep the house clean: others have to beat rice; and others assist in cooking for both houses: but none of the school-girls are thus employed.

“Mrs. Renner has likewise her full employment. She sees that the girls are kept clean in their dress; has to cut out and shew them how to cut out their own clothes; and to keep the lazy ones to their needles, to talk with them, and to cor-

rect them, as they may deserve. External affairs are very often so pressing, that only one of us can attend the school, which is not advantageous for the scholars; and, at times, both are so variously engaged, that the school has not its regular attendance. In this respect one or two laymen would be of great service to each settlement, as they would take off a great deal of the trouble of the secular concerns from the missionaries, and might also assist in the school, in case of sickness. We should be very glad if this proposal should meet the approbation of the Committee. Such men ought to be Christians, and of a willing mind to serve their Lord and Master, in that station which He points out for them. We wish that one might be a carpenter, and the other a blacksmith by profession; so that they might teach the same trade to some of the boys who belong to the settlement."

The appendix likewise contains an admirable charge of the Rev. Thomas Scott to the missionaries Wilhelm and Klein, which is too long to admit of its being inserted, or even usefully abstracted, but which should be read by every missionary, and by every missionary institution, as exhibiting an able, luminous, and comprehensive view of the qualifications, duties, and encouragements of missionaries.

Dr. Naudi, of Malta, in a letter addressed to the Secretary, has brought under the consideration of the Committee, the expediency of sending missionaries into the Levant. "There are," he observes, "in these parts, well peopled and very opulent districts, where multitudes of Christians of different denominations live mingled in confusion with the Turkish inhabitants. But, unhappily, these Christians are so ignorant that, deprived of the true light of the Gospel, they not only can contribute nothing to the extension of religion, but are scarcely able to maintain the great doctrines of redemption among themselves.

"Until the present war, the congregation, at Rome, Propaganda Fide, watched over these important interests. It frequently sent missionaries; maintaining strangers in its bosom, in order to qualify them to render service to the

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countries, on their return to them. But this institution exists no more; its property is sold: its revenues are usurped, and entirely diverted.

“It now, therefore, belongs to you to enter on this labour of propagating the Christian faith among infidels, and of confirming it among the ignorant.

“Let me beg you, therefore, to represent to the Society the necessity of sending some missionaries to the Levant. I would recommend, that young and healthy men only be destined for these missions; and such as will accommodate themselves to eastern customs, in respect of manners, dress, &c. and that they speak Greek or Arabic: it would be advantageous, indeed, if they could speak both tongues. The Archbishop of Aleppo assured me, that a good missionary, in the vicinity of his diocese, might be the instrument of as much good as an apostle.”

In consequence of this communication, the Committee have invited duly qualified clergymen to offer themselves for this service.

It is to the Eastern world that the Committee are disposed to look as to the widest and most important field of operations. A large proportion of the myriads of the East already possess a written language, and into many of their languages the Bible is either already translated, or in a course of translation. A missionary who is master of the Ethiopic, Persian, Arabic, or Syriac, Tamul, Cingalese, Bengalee, Malay, or Hindostanee, may take Scriptures in his hand and read them, and preach from them, to millions perishing for lack of knowledge. Abyssinia, especially, a country professing Christianity, but where Christianity, through the general want of the Scriptures, is in a debased state, requires the reinvigorating influence of religious knowledge and principles. To say nothing of Persia and Arabia, what powerful claims on Christian and British liberality have the Syrian Christians of Malayala, and the half-a-million professing Christians of Ceylon, now fast relapsing, through our neglect, into Popery, or the worse idolatry of Budha? The local government of

this island has shewn itself particularly favorable to the extension of Christianity, and their laudable efforts to that end call loudly on the English clergy to enter on this field, while the whole Malayan Archipelago, over which multitudes of native Christians are scattered, and which is now subjected to the dominion of Britain, enlarges that field to an almost boundless extent.

Under these impressions the Committee felt it incumbent on them, on the occasion of the expected renewal of the East-India Company's Charter, to endeavour, by proper applications to Government, to secure to its missionaries every requisite facility of access to India, and protection while there. The steps taken with this view have already been noticed: and it must afford unspeakable satisfaction to every Christian mind that the views of the Government appear to be coincident with those of the Committee. We are therefore permitted to indulge the gratifying hope that the sixty millions of heathens, subjects of the British Crown, nay tenants and retainers of the British nation, shall no longer be denied those means of enlightening their minds, elevating their characters, and saving their souls, which the labours of Christian missionaries can alone place within their reach.

Accounts have been received from New South Wales, by which it appears that the settlers destined for New Zealand are still actively and usefully employed at Paramatta, waiting for a favourable opportunity of prosecuting their original design. Mr. Marsden confirms his former representations of the injuries inflicted on the New Zealanders, by our whaling vessels, and of the expectations which may be formed from the noble character of that people, of the progress of civilization and Christianity among them.

Spiritual wants of the Poor in the Forest of Dean.

To the Editor of the Christian Observer.

I TAKE the liberty of presenting, through the medium of your work, to "those who are not weary in well doing,"

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class of people whose wants, in a moral and religious view, though many, have been little regarded, and whose cause was never publicly advocated ; I mean, *the poor families in his Majesty's Forest of Dean, in the county and diocese of Gloucester.* The parish of which it hath pleased Divine Providence to appoint me the minister, lies adjacent to this Forest, which contains 22,000 acres, and is inhabited by poor miners and colliers, who, as the Forest is extra parochial, have no claim upon the services of any clergyman, and have been consequently left to the guidance of their own untutored understandings. Of the doctrines of the Establishment they were grossly ignorant. The church of Newland, of which I am vicar, having been from immemorial usage, generally considered as the parish church of the Forest, for marriages, baptisms, and burials, I was frequently called upon to visit the sick. In the discharge of this office, I became an eye-witness to their poverty, and was led to a more immediate knowledge of the state of their morals and religious views. On my first coming here (nine years ago,) I observed them profanely inattentive to the Sabbath day, and regardless of a judgment to come. Having resolved to make an effort to reclaim them from the error of their ways, I appropriated one evening in the week for visiting the Forest, in order to instruct them, after the close of their daily labours, in the principles of the Christian religion. This was done in one of their cottages, as I had no other means of communicating instruction to them. I have now the pleasure to say, from seven years' experience, that my labours among them have been attended, under the Divine blessing, with great success. Those of them who are able to walk so far, are regular and exemplary in their attendance on the ordinances of the church. A general reformation of morals has been produced. To myself they are most affectionate, respectful, and grateful ; many of them attend the ordinance of the Lord's supper, and live in the faith, and fear, and love of God. The population of that part of the Forest, which has been the scene of my labours, consists of nearly 200 families, and 500 children, many of whom

are fatherless, from the perils attendant on the employment of the men. Frequent solicitations have been addressed to me by these poor people to establish a school among them, where their numerous families might be trained up to fear God, and to honor that day, which they once so wickedly violated. The unspeakable benefits of such an institution can only be estimated by contrasting the personal, domestic and civil consequences, the present and eternal effects of moral and religious impressions with extreme ignorance and depravity of life.—That the effort which has already been made, in dependance on the Divine blessing, to improve the civil and religious character of these long neglected people, has not been in vain, may be demonstrated by contrasting their present spirit and conduct with what occurred in the year 1800. That year was a season of grievous trial to the poor throughout the country. The scarcity which prevailed was severely felt by the lower classes of people. At that period the Forsters proved disorderly and riotous to so great a degree that two of them were brought to an ignominious death.—The present year is a season of similar difficulty; but from the effect of religious knowledge and habits, instead of a riotous behaviour, or even of their indulging in complaint or discontent, they bear their privations patiently, and under their pressure brought me a sum of money collected from their daily earning (a sum inconsiderable in itself, but large for them to produce) in consequence of which I ventured to lay the foundation-stone of a building among them to be devoted to the purposes of religious instruction.

In the prosecution of my plan, I have received, after a full and plain exposition of my views, the most encouraging countenance from my worthy diocesan, from the Right Hon. the Earl of Liverpool, the Right Hon. the Chancellor of the Exchequer, from many of the nobility, clergy and gentry; also from the National Society for the Education of the Poor.—Thus encouraged by the favour of Divine Providence and the liberality of the public, our building is nearly completed, and an eligible person has been sent up, to the central school in

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Baldwin's Gardens, to be qualified to manage our institution on the plan of the National Society.—But there is another object in view: it is intended that the same building, which is employed during six days for the instruction of children, shall be used as a place of Divine worship on the Sabbath day, and I hope I shall be able to obtain its consecration, or an episcopal license for the exercise of the Christian ministry therein. But in order to this, and to perpetuate religious instruction among the foresters, I am anxious to endow the place both as an episcopal chapel and a school-house, and when the means of such an endowment are procured, to vest it in trustees, who will feel for the salvation of these objects of my concern, and place among them a clergyman who will feed them, in their desert state, with the true bread that cometh down from heaven. I cannot entertain a doubt of being enabled to realize these pleasing hopes. The support I have already received is a pledge of their accomplishment. I accept it as such, and confidently appeal to the religious and patriotic feelings of the public; persuaded that while the inhabitants of distant lands are cared for, our own countrymen will not be neglected. The case is now made known, and I can leave the result with "*Him*" who "*careth for the stranger.*" I shall only add, that if any, who are disposed to assist in this good work, should wish for further information, I shall be truly happy and thankful to afford it, and shall be ready to receive advice as well as pecuniary aid.

I am, &c.

P. M. PROCTER.

Newland-Vicarage, Colford, Gloucester, Dec. 1812.

POOR CURATES.

At Christmas, 1812, and every future Christmas, 400*l.* will be distributed, under the will of Mrs. Jane Joy, of Hanover-Square, deceased, by the corporation of the Sons of the Clergy, among 20 poor clergymen, curates only, in actual duty, resident in England or Wales, whose incomes do not ex-

ceed 50*l.* a year, except from teaching a school or teaching scholars. Blank forms of petitions may be had of Mr. Grimwood, Register of the institution, Bloomsbury Place, London, between 11 and 3, Sundays excepted.

National Society for promoting the Education of the Poor.

The first Report of the National Society for promoting the education of the Poor, in the principles of the Established Church, has been published : and we rejoice to witness the great and successful efforts which it has made to accomplish its object. About 16,000*l.* are stated to have been raised by the Central Society in London, and upwards of 24,000*l.* by the Diocesan and District Societies that are united with it. The largeness of this contribution, the fruit of only a few months exertion, sufficiently marks the mighty power of the engine which has thus been erected. Besides the whole bench of Bishops, upwards of one hundred lay Lords of the first consideration in the kingdom have become members of this association. Under these circumstances, we trust that they will not confine their views to what any one society (whatever number of affiliated societies may be joined to it) can accomplish ; but that they will at once go to the Legislature with a plan for educating the poor, which shall embrace every parish in the kingdom (we had almost said, in the empire), and which shall enact, that wherever there do not already exist sufficient means of educating the poor in the principles of the Established Church, such means shall be provided, by a parish or other rate ; the whole, being subjected by means of regular reports to be made to the Privy Council, to the superintendence and observation of the legislature and the public. A measure of this kind, while it would secure the means in every place of educating the poor in the principles of the Established Church, would at the same time leave every one perfectly at liberty to pursue such a course of education, or to form such institutions, as he might deem eligible : and this, we apprehend, would take away every reasonable

objection which could be made to the plan by dissenters from the establishment. How much more efficacious would such a legislative act as we have suggested, prove, in extending and perpetuating the blessings of a Christian education throughout the land, than all the labours of all the voluntary societies for instructing the poor in the kingdom. Supposing this plan to be carried into effect, then would the National Society be of the most essential benefit in supplying the parochial schools with school-masters properly initiated into the new methods of tuition.

It may be necessary here to guard ourselves from misconception. If we are zealous for the extension of education on the principles of the "Liturgy and Catechisms" of the Church of England, it is not because that Church happens to be established by law—happens to be the national church; but because we believe it in our conscience to be, without any exception, the best form of Christianity which is professed in the land; the best adapted for training both the young and the old to knowledge and virtue, and for marshalling them in the way to heaven. Having said thus much, we shall now proceed to give an abstract of the Report.

Having already given some account of the formation of this society, it will be unnecessary to recur to that part of its history. Soon after its institution, a temporary school was provided at Holborn Hill for the reception of one hundred scholars, and Dr. Bell's assistance was requested in regulating it. Dr. Bell has given his aid to the society gratuitously, and has acted with great zeal in their service. The committee intended to form a number of schools in and near the metropolis, under their own superintendence; but it was finally considered as more eligible to confine their immediate superintendence to a large central school of one thousand children, projected in Baldwin's Gardens (and since established), and to give occasional assistance and encouragement to other districts and parishes. In pursuance of this plan, they had given 200*l.* to a school in Orchard Street, Westminster, with the

view of enlarging it so as to contain one thousand scholars, and were deliberating on other applications of a similar kind.

The Committee specify the noble institution of the Military Asylum at Chelsea, founded by the Duke of York, as an example of the system of instruction which they wish to establish. And certainly it is impossible to conceive an institution which is more admirably regulated, or which more exactly answers the end for which it was formed, the Christian education of youth.

We were much pleased with the following article in the Appendix. It refers to applications for aid from Mr. Procter of Newland, and Mr. Berkin of Mitchel Dean, in the forest of Dean.

“At Newland they began to erect a new school in June last. The chief subscribers to the building were the duke of Beaufort, the Bishop of Gloucester, and Mr. Secretary Ryder; but the estimate of the expense far exceeded the amount of the subscriptions at that time. Mr. Procter, however, was proceeding in the work with great zeal; and the Duke of Beaufort, who has also promised an annual subscription. But a considerable proportion of the expense still rests upon Mr. Berkin himself.

“An estimate may be formed of the good likely to be produced by these schools from the information which has been furnished by this zealous promoter of the education of the poor. At the first opening of his new school he had 140 scholars, and the number has since increased to 350. When Mr. Berkin settled in the place, these children as well as their parents, were living almost in a state of barbarism. Few of them were taught to read, and still fewer to distinguish Sunday from other days, by refraining from work, or by the performance of any act of religion. They are miners and colliers by occupation; and they inhabit that extra parochial tract of waste land, without a church upon it, which is called the Royal Forest of Dean. Mr. Burkin's success appears to have been very great, not only in teaching the children to read, but also in improving their morals, and impressing their

minds with proper notions of their religious duties. The effect too upon the parents has been something wonderful, many of whom have expressed their acknowledgments to Mr. Berkin with tears in their eyes; and it seems that they exert themselves to the utmost to enable their children to be constant in their attendance at school and church, in spite of the numerous difficulties with which they have to struggle. The chief of these difficulties are the distance which they have to walk; the wretched state of the roads in bad weather; and the extreme poverty of the people, which makes it a hard matter for them to clothe their children properly, and to furnish them with a slice of bread for their dinners. It should be observed also, that many of the parents themselves, who are foresters, now come to church in the most regular and orderly manner; the zeal of the children in the pursuit of their religious learning having carried the desire of it into their families at home.

“Thus may this gentleman congratulate himself, as being the instrument, under Providence, of laying the foundation for a vast improvement in the manners and morals of this hitherto much neglected people; and it must be mentioned to his honour, that in order to effect these great objects, he has relinquished a neighbouring curacy and confined himself to that of Mitchel-Dean, for which he receives only 25*l.* per annum, with the personage-house.”

“That the Society itself being instituted principally for educating the poor in the doctrine and discipline of the Established Church, according to the excellent Liturgy and Catechism provided for that purpose, it is required that all the children received into these schools be, without exception, instructed in this Liturgy and Catechism, and that, in conformity with the directions in that Liturgy, the children of each school do constantly attend Divine Service, in their parish church, or other place of public worship, under the Establishment, wherever the same is practicable, on the Lord’s day; unless such reason for their non-attendance be assigned, as shall be satisfactory to the persons having the direc-

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tion of that school; and that no religious tracts be admitted into any school but which are, or shall be contained in the Catalogue of the Society for promoting Christian Knowledge."

"The Committee trust, that in submitting this Report to the public, they shall be judged to have made due progress in the great and arduous task which they have undertaken, considering the many difficulties, and impediments, which must necessarily occur, in carrying into effect a work so important and so novel, for which former institutions, however valuable in themselves, have made but imperfect and inadequate provision.

"They look forwards for farther support to those who are attached to the constitution in church and state; the sole object in view being to communicate to the poor generally, by the means of a summary mode of education, lately brought into practice, such knowledge and habits, as are sufficient to guide them through life, in their proper stations, especially to teach the doctrines of religion, according to the principles of the Established Church, and to train them to the performance of their religious duties by early discipline.

"It is unnecessary for this Committee to enlarge upon the necessity of good instruction, and of the benefit which would accrue to society, in proportion as its members are governed by a sense of religious duty, and to the members themselves in respect both of their present happiness and eternal welfare. If this obtains at all times, more especially in the present, when, on the one hand, indifference to religion, in the neglect of the regular performance of sacred duties, is but too apparent, and on the other, men's minds are distracted by an indefinite variety of opinions, studiously propagated by their respective advocates.

"The facility of communicating instruction by the system now intended to be brought into general use; its efficiency in fixing the attention, and inculcating the things taught; the eagerness, and even delight, with which the children embrace it; the entire possession which it takes of their minds, so as to render them pliant and obedient to disci-

pline, (all which is visible to any one who visits the schools lately instituted on this plan;) and the anxiety which their parents shew to have them instructed, are powerful instruments both for infusing into their minds good knowledge, and forming them to good habits. The economy with which, at the first formation of proper schools, it may be conducted, is also such as to give reason to hope, that the very lowest classes of society may receive the benefits of it, and that it may become universal.

“ But we must again and again inculcate, that this cannot be done without the general co-operation of the higher and midling classes of society. Their affluence must furnish the means, their attention and inspection must forward the execution, and bring it to perfection. The rules of the Society and terms of Union, are before the public in the papers now published, as examples of the mode in which they wish the plan to be carried into effect. They seek for no control over the schools established in the several districts, nor any thing more than an assurance that they are founded on the same general principles; on which sole condition they are willing to receive them into Union, and to give them such advice and assistance as may occasionally be required. If the plan, of which they have now detailed the progress for a few months, be cordially supported and encouraged by those who are friends to the communion of the Church, they have good reason to hope that it will accomplish a considerable improvement in the condition, and in the moral and religious habits of the poorer branches of the community, and give a new character to society at large.

Society for the Conversion of the Jews.

THIS Society has lately circulated a paper containing some interesting information respecting the state of the Jews in foreign countries, to which they have subjoined an account of the conversion of two Jews. We will lay the first of these before our readers, as tending to strengthen the view we have

been disposed to take of the obligation we are under as Christians to put the Christian Scriptures into the hands of the Jews in the Hebrew language.

“ A poor student, who studied divinity at the University of Leipsic, having occasion to undertake a journey to his distant friends, was in want of the necessary money for that purpose. He therefore was induced to go to a learned Jew to pawn his Hebrew Bible and Greek Testament. The latter contained the Greek and German text in opposite columns. The learned Jew, little as he valued this book, was, however, prevailed upon to take it, and to give the student half a rix-dollar for it.* During the absence of the student he undertook to read it through, with a view to confirm his mind in enmity against Jesus ; to ridicule his person in the synagogue, and to be better prepared to testify his zeal for the Jewish faith. His wife and children were not permitted to see the book : he was determined to read it alone, as a sworn enemy of Jesus, and to discover the falsehood of the Christian religion in all its parts. As the student was absent for about seven weeks, the Jew had sufficient leisure to perform his task. But as he proceeded to read, his surprise increased, and a sacred awe pervaded him. In reading some impressive passages, he could scarcely refrain from exclaiming : Ah, that Jesus were my Saviour ! Having completed the reading, he was astonished at himself, and exceedingly perplexed, that, in spite of his earnest desire to find fuel in the New Testament for the increase of his burning enmity against Jesus, he had discovered nothing of hatred, but on the contrary much that is great, sublime, heavenly, and divine. At length he charged himself with silly simplicity and blind folly, and resolved to open the book no more. In this resolution he persisted some days. But the consiliatory and heavenly instructions which he had read, and which left an indelible impression upon his mind, and the glorious prospect of life eternal which had opened before him, did not suffer him to rest either day or night. Now

he resolved to read the New Testament a second time, fully determined to be more careful in ascertaining that Jesus and his Apostles had justly deserved the hatred of all Jews in all ages. But again he was unable to discover any thing that is absurd, or bears the stamp of falsehood: but much wisdom, inexpressible comforts for an afflicted mind, and a hope of immortality, which seemed to rescue him from that dreadful anxiety with which the thoughts of futurity had often filled him. Still he could not divest himself of his prejudices, but read the New Testament a third time, with the following resolution: If I discover nothing the third time why Jesus and his Apostles and their doctrine should be hated by the Jews, I will become a Christian; but if my wish in first opening the book is now gratified, I will forever detest the Christian religion. During the third reading of the history of Jesus, his doctrines and promises, he often could not refrain from tears; his soul was affected in a manner which no pen can describe. Now he was quite overcome; the love of the most holy and the most lovely of the children of men filled his very soul. Being fully determined to become a Christian, he went without delay, and made his desire known to a Christian minister. Now the student returned from his journey, and brought the borrowed money with interest, to redeem his two books. The Jew asked him if he would sell the New Testament. The student was unwilling to part with it, but after some persuasion yielded. What do you demand for it? asked the Jew. Arix dollar will satisfy me, was the reply. The Jew opened a chest, and laid down one hundred Louis-d'ors.* Take that, said he: gladly will I pay more if you desire it: and if at any time I can be of use to you, only apply to me, and I will be your friend to the utmost of my power. The student was surprised, and supposed that the Jew made sport of him. But the latter related to him, what change of mind had been wrought in him by reading the New Testament, upbraided

* 100 Louis-d'ors are equal to 444 dollars 40 cents.

him with setting so little value on that precious book, and said, Never will I part with this book, and you will oblige me by accepting the money. From that time he became a sincere Christian."

DOMESTIC.

PROTESTANT EPISCOPAL SOCIETY for the ADVANCEMENT of
CHRISTIANITY in SOUTH-CAROLINA.

From the second Report of the Board of Trustees, of this highly useful institution we lay before the readers of the Churchman's Magazine, the following extracts :

AMONG the most interesting and important questions which have occupied the attention of the board, has been that, of the *utility of employing missionaries*, to carry, or revive the faith and worship of our excellent church, among the inhabitants of the interior parts of this state. It has been made evident to the board, that in many districts there are families of Episcopalians, who would gladly unite to attend the services of the church, after the principles and customs of their fathers—and who may be considered, with respect both to their strength and duration, as exposed to decay by the want of *those ministrations* among them, which are the appointed means of preserving the church in health and joy, and progressive holiness. In the contemplation of the inestimable benefits, which might result from sending forth able men, to introduce, where they are yet unknown, and to revive, where they are fallen to decay, the consoling and purifying faith, and the rational and holy worship, of the church, the board of trustees have been compelled to regret, that the society, for which they have acted, is not of stronger age, and richer in the means of accomplishing its purposes. It appears, on examination of the subject, that if a number of zealous and meritorious clergymen, adequate to the exigencies of the state of things, could be employed by the society, the wilderness

and the solitary place would, in many quarters, be glad for them; and some, which with respect to the services and fruits of religion, are now as a desert, might rejoice and blossom as the rose. Upon the commencement of this interesting and important part of their design, it will afford the society gratification to be informed that the board of trustees have felt themselves warranted, by the state of the funds, to enter. They have made an appropriation for the immediate support of one or more missionaries, to be appointed by the board, and subject to their direction. But, as the labourer is worthy of his hire, and the sustaining of missionaries in sufficient number, and with sufficient constancy, to produce any great effect, will require means, in some degree proportioned to the extent of the design, the trustees flatter themselves, that a view of this subject will not fail to excite the members of the society to increase its ability, by all the exertions in their power; and will induce the affluent, to contribute largely, as God hath blessed them, towards the accomplishment of a work, so evidently good in itself, and so peculiarly worthy of the Christian character. Of the ultimate success of this undertaking, the board of trustees have not allowed themselves to despair. They have felt it their duty, though their first exertions, like the beginnings of all human efforts, would necessarily be small, *to do what they could*—nothing doubting, but that the great head of the church, whose promise to the *few* first missionaries, whom he sent forth with his gospel, is the same to all his ministers, even unto the end of the world, will “favourably allow” and graciously bless “this charitable work” of the society for the extension of the privileges of his most blessed kingdom.

To the care of the funds of this infant institution the attention of the board of trustees has hitherto been principally directed. For their age, these funds are as strong, as could have been reasonably anticipated. The present amount invested in public securities, as appears by a report of the treasurer, recently made to the board, in compliance with the fifth article of the constitution, is *two thousand and fifty*

dollars. And, according to an estimate submitted to them, it appears, that in the course of five years after the collections now due shall have been made, the *permanent fund* of the society will amount to about *eight thousand five hundred dollars*; and the society will have expended upwards of *five thousand five hundred dollars* out of the *common fund*—a sum, which, if it shall be appropriated with judgment, cannot fail to produce very great benefits to the cause of true religion. And when it is considered how rapidly the *permanent fund* will increase, after it shall have attained to the amount now stated, the society may perceive, that in a few years more there will be secured to the members, in all human calculation a certainty of doing much good, even if any adverse circumstances, which the board of trustees see no reason to apprehend, should deprive the society of a continuance of the number and liberality of its supporters.

NEW-JERSEY BIBLE SOCIETY.

THE *New-Jersey Bible Society*, held their 4th Annual Meeting at Trenton, August 31. An excellent Sermon was preached by the Rev. Dr. WHARTON, in the Presbyterian Church, (the Episcopal Church being under repair) to a very respectable audience. Prayers were read by the Rev. W. H. WILMUR, Rector of the Episcopal Church at Alexandria, in Virginia. After Sermon, a collection was taken up for the purpose of purchasing Bibles for the use of the poor. It is a gratifying circumstance to learn, that the Society has already distributed above Twenty-Five Hundred Bibles and Testaments among the more indigent classes of the people. But there is one circumstance which greatly interferes with the benevolent views of this Society—It is the ignorance of great numbers of the poor. It is a fact that, in some parts of the state, hundreds are to be met with, who, if furnished with the Sacred Scriptures, would not be able to read them—This is a lamentable circumstance—It is high time that measures were taken to provide means for gratuitous instruction to the poor

—The interests of the State, no less than of Religion and Morals, are concerned in this most interesting subject. The following are the names of the officers and managers :—

Hon. Elias Boudinot, Esq. *President.*

Hon. Andrew Kirkpatrick, Esq. *1st Vice-President.*

Rev. Dr. John Woodhull, *2d Vice-President.*

Rev. James Richards, *3d Vice-President.*

Rev. Dr. Charles H. Wharton, *4th Vice-President.*

Samuel Bayard, Esq. *Corresponding Secretary.*

John Neilson, Esq. *Treasurer,* and

Mr. John S. Nevius, *Recording Secretary.*

The Rev. Doctors Joseph Clark, and Ashbel Green.

The Rev. Messrs. Robert Finley, George S. Woodhull, John M'Dowell, Joseph Rue, Peter Studdiford, Simon Wilmur, Samuel Fisher, Asa Hillyer, Isaac V. Brown, Stephen Thompson, William Elting, and Lewis P. Bayard.

Joshua M. Wallace, David Bishop, and Benjamin Smith, Esquires.

ORDINATION.

ON Friday Sept. 3d. the Rev. NATHANIEL HUSE, of East-Windsor in the State of Connecticut, was admitted to the Holy order of Priests, in St. Michael's Church, Bristol, (R. I.) by the Right Rev. Bishop Griswold, and a Sermon adapted to the occasion was delivered by the Rev. P. Chase, of Hartford, Connecticut, from Heb. 5 chap. 4 verse—and no man taketh this honour unto himself, but he that is called of God as was Aaron.

MARRIAGES.

MARRIED, On the 5th August, at Elizabeth-town, (N. J.) by the Rev. Mr. Rudd, OLIVER H. SPENCER, M. D. of the

city of New-Orleans, to Miss HANNAH DAYTON, daughter of General Jonathan Dayton, of the former place.

At Derby, (Con.) September 2, by the Rev. Mr. White, Mr. SAMUEL MARSHALL, of the house of Smith & Marshall, New-York, to Miss SARAH HOPE LESTER, youngest daughter of the late Dr. John Lester, of Huntington. (Con.)

In Philadelphia, September 22, by the Right Rev. Bishop White, JOSEPH R. INGERSOLL, Esq. to Miss ANN WILCOCKS, daughter of the late Alexander Wilcocks, Esquire.

OBITUARY.

DIED, suddenly, at New-Town, (Con.) June 7, aged 39, Mr. SAMUEL BEERS.

In this dispensation of Providence, the Church has lost a faithful, pious, and exemplary son; a wife and five children, an affectionate husband, an indulgent but strict and assiduous parent; and society one of her best citizens.

Mr. Beers from early life was esteemed for his strict integrity and uprightness. He was always regular in his attendance upon the worship, and in his contributions for the support of the Church. For a considerable time previous to his death, which was *sudden*, and of course, not to be considered as the cause of his more immediate attention, his views of our most holy faith were enlivened, correct and strong—On the truths of revelation, the atonement for sin by the son of God, the necessity of a renewal of the heart by divine grace—the duties of repentance, faith, and obedience, he had clear and just ideas. The divine constitution of the Church, her priesthood and sacraments, he regarded as the work of God, as the channels through which the influences of the Holy Spirit were to be sought, and expected to be conveyed to the soul.

A life conformed to these holy principles prepared him to meet the summons of death with entire composure—His sick bed was easy and quiet—The spoiler was disarmed of his terrors—He bid adieu to a fond wife, and five engaging children, the eldest, but 13 years old, with singular tranquility, and closed his eyes on the most flattering worldly prospects, without a single murmur, with humble though lively hopes of a glorious and happy resurrection.

“Precious in the sight of the Lord is the death of his saints.”

VOL. I.

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